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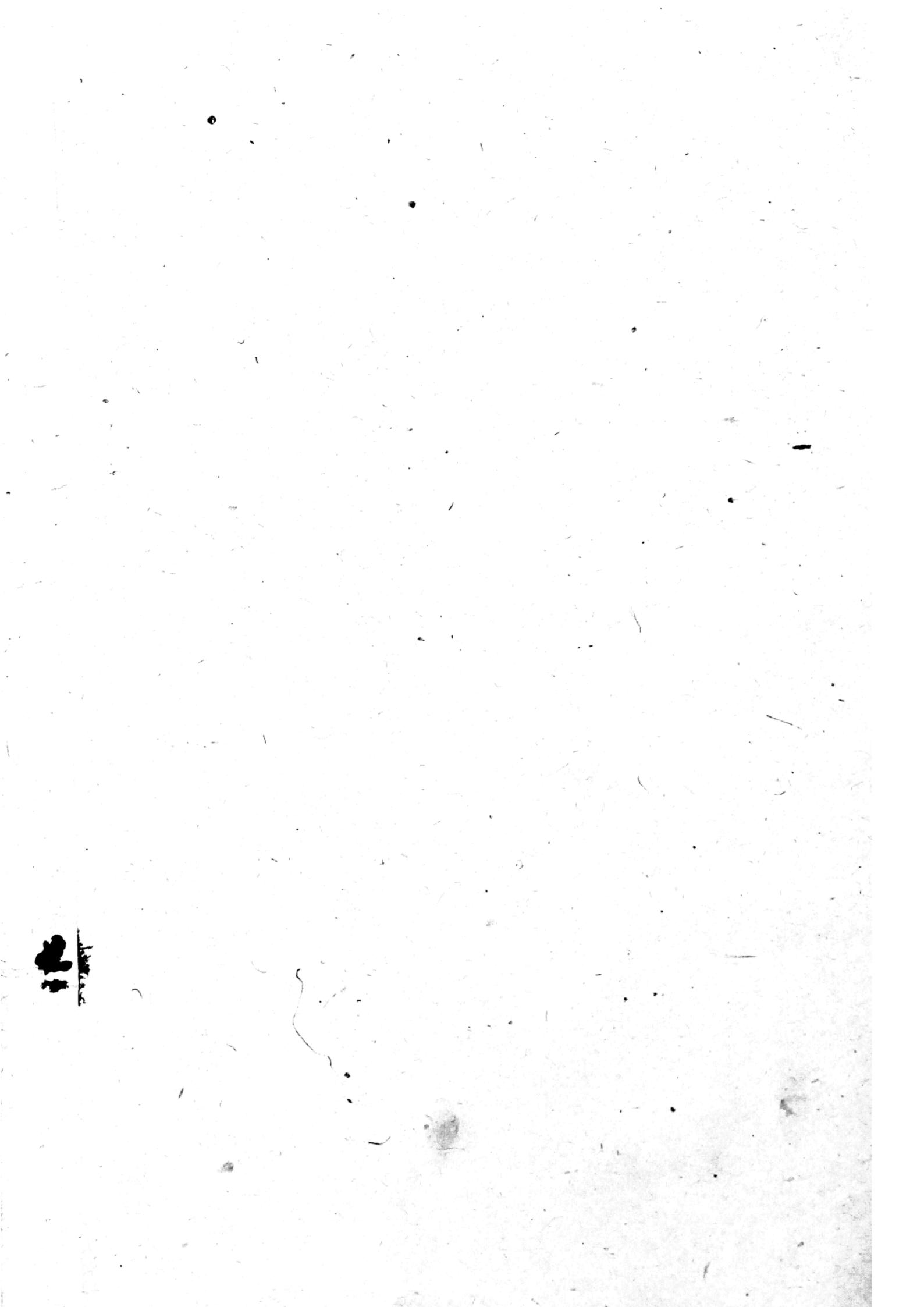


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THE

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OF THE

HINDUS

VOLUME XV.-PART III.

THE YOGA SASTRA

HATHA YOGA PRADIPIKA



TRANSLATED BY

PANCHAM SINH



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TABLE OF CONTENTS.

						PAGES.		
Introd	uctio	n	•••	•••	•••	•••	i-v	
Chapte	er I–	-on	Asanas		• • •	•••	1-12	
			Prâṇayama	•••	•••	•••	13—27	
,,	III	,,	Mudras	•••	•••	•••	28—46	
	TV		Samâdhi	•••	•••	•••	4763	

INTRODUCTION.

There exists at present a good deal of misconception with regard to the practices of the Hatha Yoga. People easily believe in the stories told by those who themselves heard them second hand, and no attempt is made to find out the truth by a direct reference to any good treatise. It is generally believed that the six practices, (पटकर्म) in Hatha Yoga are compulsory on the student and that besides being dirty, they are fraught with danger to the practiser. This is not true, for these practices are necessary only in the existence of impurities in the Nâdis, and not otherwise.

There is the same amount of misunderstanding with regard to the Prânâyâma. People put their faith implicitly in the stories told them about the dangers attending the practice, without ever taking the trouble of ascertaining the fact themselves. We have been inspiring and expiring air from our birth, and will continue to do so till death; and this is done without the help of any teacher. Prânâyâma is nothing but a properly regulated form of the otherwise irregular and hurried flow of air, without using much force or undue restraint; and if this is accomplished by patiently keeping the flow slow and steady, there can be no danger. It is the impatience for the Siddhis which cause undue pressure on the organs and thereby causes pains in the ears, the eyes, the chest, etc. If the three bandhas (are) be carefully performed while practising the Prânâyâma, there is no possibility of any danger.

There are two classes of students of Yoga: (1) those who study it theoretically; (2) those who combine the theory with practice.

Yoga is of very little use, if studied theoretically. It was never meant for such a study. In its practical form, however, the path of the student is beset with difficulties. The books on Yoga give instructions so far as it is possible to express the methods in words, but all persons, not being careful enough to follow these instructions to the very letter, fail in their object. Such persons require a teacher versed in the practice of Yoga. It is easy to find a teacher who will explain the language of the books, but this is far from being satisfactory. For instance, a Pandit without any knowledge of the science of Materia Medica will explain the language of the science of materia Medica will explain the language of the science of materia Medica will explain the language of the science of materia Medica will explain the language of the science of materia medica will explain the language of the science of materia medica will explain the language of the science of materia medica will explain the language of the science of materia medica will explain the language of the science of materia medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of material medica will explain the language of the science of medica will explain the language of the science of me

The importance of a practical Yogi as a guide to a student of Yoga cannot be overestimated; and without such a teacher it is next to impossible for him to achieve anything. The methods followed by the founders of the system and followed ever afterwards by their followers, have been wisely and advisedly kept secret; and this is not without a deep meaning. Looking to the gravity of the subject and the practices which have a very close relation with the vital organs of the human body, it is of paramount importance that the instructions should be received by students of ordinary capacity, through a practical teacher only, in order to avoid any possibility of mistake in practice. Speaking broadly, all men are not equally fitted to receive the instructions on equal terms. Man inherits on birth his mental and physical capitals, according to his actions in past births, and has to increase them by manipulation, but there are, even among such, different grades. Hence, one cannot become a Yogi in one incarnation, as says Sri Krisna बहुनांजन्मनामन्ते मामप्रपद्यतिभारत land again भनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये। यततामपिसिद्धानां कश्चिन्माम्बेत्ति तत्त्वतः॥ गीता ॥

There are men who, impelled by the force of their actions of previous births, go headlong and accomplish their liberation in a single attempt; but others have to earn it in their successive births. If the student belongs to one of such souls and being earnest, desires from his heart to get rid of the pains of birth and death, he will find the means too. It is well-known that a true Yogi is above temptations and so to think that he keeps his knowledge secret for selling it to the highest bidder is simply absurd. Yoga is meant for the good of all creatures, and a true Yogi is always desirous of benefitting as many men as possible. But he is not to throw away this precious treasure indiscriminately. He carefully chooses its recipients, and when be finds a true and earnest student, who will not trifle with this knowledge, he never hesitates in placing his valuable treasure at the disposal of the man. What is essential in him is that he should have a real thirst for such knowledge—a thirst which will make him restless till satisfied; the thirst that will make him blind to the world and its enjoyments. He should be, in short, fired with मुमुश्चत्व or desire for emancipation. To such a one, there is nothing dearer than the accomplishment of this object. A true lover will risk his very life to gain union with his beloved like Tulasîdâs. A true lover will see everywhere, in every direction, in every tree and leaf, in every blade of grass his own beloved. The whole of the world, with all its beauties, is a dreary waste in his eyes, without his beloved. And he will court death, fall into

the mouth of a gaping grave, for the sake of his beloved. The student whose heart burns with such intense desire for union with Paramatma, is sure to find a teacher, and through him he will surely find Him It is a tried experience that Paramatma will try to meet you half way, with the degree of intensity with which you will go to meet Him. Even He Himself will become your guide, direct you on to the road to success, or put you on the track to find a teacher, or lead him to you.

Well has it been said जिन हूँ हा तिन पाइयाँ गहरे पानी पैठि। मैं बाबरि हूँ हन चली रही किनारे बैठि॥ It is the half-hearted who fail. They hold their worldly pleasures dearer to their hearts than their God, and therefore He in His turn does not consider them worthy of His favours. Says the Upanişad:—

नायमात्मा प्रवचनेन लभ्या न मेधया न बहुना श्रुतेन । यमेवैष वृग्रुते तेनलभ्यस्तस्यैष ग्रात्मा विवृग्रुने तनुस्वाम् ॥

The âtmâ will choose you its abode only if it considers you worthy of such a favour, and not otherwise. It is therefore necessary that one should first make oneself worthy of His acceptance. Having prepared the temple (your heart) well fitted for His installation there, having cleared it of all the impurities which stink and make the place unsuitable for the highest personage to live in, and having decorated it beautifully with objects as befit that Lord of the creation, you need not wait long for Him to adorn this temple of yours which you have taken pains to make it worthy of Him. If you have done all this, He will shine in you in all His glory. In your difficult moments, when you are embarrassed. sit in a contemplative mood, and approach your Parama Guru submissively and refer your difficulties to Him, you are sure to get the proper advice from Him. He is the Guru of the ancients, for He is not limited by Time. He instructed the ancients in bygone times, like a Guru, and if you have been unable to find a teacher in the human form, enter your inner temple and consult this Great Guru who accompanies you everywhere. and ask Him to show you the way. He knows best what is best for you. Unlike mortal beings, He is beyond the past and the future, will either send one of His agents to guide you or lead you to one and put you on the right track. He is always anxious to teach the earnest seekers, and waits for you to offer Him an opportunity to do so. But if you have not done your duty and prepared yourself worthy of entering His door, and try to gain access to His presence, laden with your unclean burden, stinking with Kâma, Krodha, Lobha, and Moha, be sure He will keep you off from Him.

The Asanas are a means of gaining steadiness of position and help to gain success in contemplation, without any distraction of the mind. If the position be not comfortable, the slightest inconvenience will draw the mind away from the lakeya (aim), and so no peace of mind will be possible till the posture has ceased to cause pain by regular exercise.

Of all the various methods for concentrating the mind, repetition of Pranava or Ajapâ Jâpa and contemplation on its meaning is the best. It is impossible for the mind to sit idle even for a single moment, and, therefore, in order to keep it well occupied and to keep other antagonistic thoughts from entering it, repetition of Pranava should be practised. It should be repeated till Yoga Nidrâ is induced which, when experienced, should be encouraged by slackening all the muscles of the body. This will fill the mind with sacred and divine thoughts and will bring about its one-pointedness, without much effort.

Anâhata Nâda is awakened by the exercise of Prâṇâyâma. A couple of weeks' practice with 80 prâṇâyâmas in the morning and the same number in the evening will cause distinct sounds to be heard; and, as the practice will go on increasing, varied sounds become audible to the practiser. By hearing these sounds attentively one gets concentration of the mind, and thence Sahaja Samâdhi. When Yoga sleep is experienced, the student should give himself up to it and make no efforts to check it. By and by, these sounds become subtle and they bocome less and less intense, so the mind loses its waywardness and becomes calm and docile; and, on this practice becoming well-established, Samâdhi becomes a voluntary act. This is, however, the highest stage and is the lot of the favoured and fortunate few only.

During contemplation one sees, not with his eyes, as he does the objects of the world, various colours, which the writers on Yoga call the colours of the five elements. Sometimes, stars are seen glittering, and lightning flashes in the sky. But these are all fleeting in their nature.

At first these colours are seen in greatly agitated waves which show the unsteady condition of the mind; and as the practice increases and the mind becomes calm, these colour-waves become steady and motionless and appear as one deep ocean of light. This is the ocean in which one should dive and forget the world and become one with his Lord—which is the condition of highest bliss.

Faith in the practices of Yoga, and in one's own powers to accomplish what others have done before, is of great importance to insure speedy success. I mean "faith that will move mountains," will accomplish

anything, be it howsoever difficult. There is nothing which cannot be accomplished by practice. Says Siva in Siva Samhitâ.

ग्रभ्यासाज्ञायते सिद्धिरभ्यासान्मोक्षमाप्तुयात् ॥
संविदंलभतेऽभ्यासा द्योगोभ्यासात्रवर्तते ।
मुद्राणांसिद्धिरभ्यासा दभ्यासाद्वायुसाधनम् ॥
कालवञ्चनमभ्यासात्त्रथामृत्युञ्जयोभवेत् ।
वाक्सिद्धिः कामचारित्वं भवेदभ्यासयोगतः ॥ ग्र० ४ श्रोक ९—११

Through practice success is obtained; through practice one gains liberation.

Perfect consciousness is gained through practice; Yoga is attained through practice; success in mudrâs comes by practice. Through practice is gained success in prâṇâyâma. Death can be evaded of its prey through practice, and man becomes the conqueror of death by practice. And then let us gird up our loins, and with a firm resolutian engage in the practice, having faith in **afrodantanta in agy agian**, and the success must be ours. May the Almighty Father, be pleased to shower His blessings on those who thus engage in the performance of their duties. Om Sam.

AJMER: $31st\ January,\ 1915.$

PANCHAM SINH.



THE HATHA YOGA PRADIPIKA.

CHAPTER I.

On Asanas.

श्राग्रादिनाथाय नमाऽस्तु तस्मै येनापिदृष्टा हठयागिविद्या ॥ विभ्राजते प्रोन्नतराजयागमारोढुमिच्छारिधरोहिणीव ॥ १ ॥

Salutation to Âdinâtha (Siva) who expounded the knowledge of Hatha Yoga, which like a staircase leads the aspirant to the high pinnacled Râja Yoga. 1.

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण यागिना ॥ केवलं राजयागाय हठविद्योपदिश्यते ॥ २ ॥

Yogin Swâtmârâma, after saluting first his Gurû Srinâtha explains Hatha Yoga for the attainment of Râja Yoga. 2.

भ्रांत्या बहुमतभ्वांते राजयोगमजानताम् ॥ हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः ॥ ३॥

Owing to the darkness arising from the multiplicity of opinions people are unable to know the Râja Yoga. Compassionate Swâtmârâma composes the Hatha Yoga Pradipikâ like a torch to dispel it. 3.

हठविद्यां हि मत्स्येंद्रगोरक्षाद्या विजानते ॥ स्वात्मारामाऽथवा योगी जानीते तत्प्रसादतः ॥ ४ ॥

Matsyendra, Gorakşa, etc., knew Hatha Vidyâ, and by their favour Yogi Swâtmârâma also learnt it from them. 4.

श्रीग्रादिनाथमत्स्येंद्रशाबरानंदभैरवाः॥ चौरंगी मीनगोरक्षविरूपाक्षबिलेशयाः॥५॥

The following Siddhas (masters) are said to have existed in former times:—

Sri Adinâtha (Siva), Matsyendra, Nâtha, Sâbar, Anand, Bhairava, Chaurangi, Mîna nâtha, Gorakṣanâtha, Virupâkṣa, Bilesaya. 5.

मंथाना भैरवो योगी सिद्धर्बु द्धश्च कंथाडिः॥ कारंटकः सुरानंदः सिद्धपादश्च चर्पटिः॥ ६॥

Manthâna, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surânanda, Siddhipâda, Charapati. 6.

कानेरी पूज्यपादश्च नित्यनाथो निरंजनः॥ कपाली बिंदुनाथश्च काकचंडीश्वराव्हयः॥ ७॥

Kânerî, Pûjyapâda, Nityanâtha, Nirañjana, Kapâli, Vindunâtha, Kâka Chandîśwara. 7.

ग्रह्णामः प्रभुदेवश्च घाडाचाेेेे च टिंटिणः॥ भानुकी नारदेवश्च खंडः कापालिकस्तथा॥८॥

Allâma, Prabhudeva, Ghodâ, Cholî, Tintiṇi, Bhânukî, Nârdeva, Khanda Kâpâlika, etc. 8.

इत्यादयो महासिद्धा हठयोगप्रभावतः॥ खंडियत्वा कालदंडं ब्रह्मांडे विचरंति ते॥ ९॥

These Mahâsiddhas (great masters), breaking the sceptre of death, are roaming in the universe. 9.

ग्रशेषतापतप्तानां समाश्रयमठो हठः॥ अशेषयोगयुक्तानामाधारकमठो हठः॥ १०॥

Like a house protecting one from the heat of the sun, Hatha Yoga protects its practiser from the burning heat of the three Tâpas; and, similarly, it is the supporting tortoise, as it were, for those who are constantly devoted to the practice of Yoga. 10.

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ॥ भवेद्वीर्यवती गुप्ता निर्वोर्या तु प्रकाशिता ॥ ११ ॥

A Yogî desirous of success should keep the knowledge of Hatha Yoga secret; for it becomes potent by concealing, and impotent by exposing. 11.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे॥ धनुः प्रमाणपर्यतं शिलाग्निजलवर्जिते॥ एकांते मठिकामध्ये स्थातव्यं हठयोगिना॥ १२॥

The Yogi should practise Hatha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and in a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully. 12.

ग्रल्पद्वारमरंध्रगर्तविवरं नात्यु बनी चायतं सम्यग्गोमयसांद्रिक्तिममलं निःशेषजंतू जिभतम्॥ बाह्ये मंडपवेदिकू परुचिरं प्राकारसंवेष्टितं प्रोक्तं योगमठस्य लक्षणमिदं सिद्धे हैठाभ्यासिभिः॥ १३॥ The room should have a small door, be free from holes, hollows, neither too high nor too low, well plastered with cow-dung and free from dirt, filth and insects. On its outside there should be bowers, raised platform (chabootrâ), a well, and a compound. These characteristics of a room for Hatha Yogîs have been described by adepts in the practice of Hatha. 13.

एवंविधे मठे स्थित्वा सर्वचिंताविवर्जितः॥
गुरूपदिष्टमार्गेण योगमेव समभ्यसेत्॥ १४॥

Having seated in such a room and free from all anxieties, he should practise Yoga, as instructed by his guru. 14.

ग्रत्याहारः प्रयासरच प्रजल्पा नियमग्रहः ॥ जनसंगरच लैाल्यं च षडभियोगा विनश्यति ॥ १५॥

Yoga is destroyed by the following six causes:—Over-eating, exertion, talkativeness, adhering to rules, i.e., cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness. 15.

उत्साहात्साहसाद्धैर्यात्तत्त्वज्ञानाच्च निश्चयात् ॥ जनसंगपरित्यागात्षड्भिर्योगः प्रसिद्ध्यति॥ १६॥

The following six bring speedy success:—Courage, daring, perseverance, discriminative knowledge, faith, aloofness from company.

16.

ग्रथ यमनियमाः॥

ग्रहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः ॥ रूपार्जवं मिताहारः शैचं चैव यमा दश ॥ १७॥

The ten rules of conduct are: ahimsâ (non-injuring), truth, non-stealing, continence, forgiveness, endurance, compassion, meekness, sparing diet and cleanliness. 17.

तपः संतोष ग्रास्तिक्यं दानमीश्वरपूजनम्॥ सिद्धांतवाक्यश्रवणं हीमती च तपा हुतम्॥ नियमा दश संप्रोक्ता योगशास्त्रविशारदैः॥१८॥

The ten niyamas mentioned by those proficient in the knowledge of yoga are: Tapa, patience, belief in God, charity, adoration of God, hearing discourses on the principles of religion, shame, intellect, Tapa and Yajña. 18.

ग्रथ ग्रासनम्॥

कुर्यात्तदासनं स्थैर्यमाराग्यं चांगलाघवम् ॥ १९ ॥

Âsanas.

Being the first accessory of Hatha Yoga, asana is described first. It should be practised for gaining steady posture, health and lightness of body. 19.

विसष्ठाद्यैश्च मुनिभिर्मत्स्येंद्राद्यैश्च यागिभिः॥ ग्रंगीकृतान्यासनानि कथ्यं ते कानिचिन्मया॥ २०॥

I am going to describe certain asanas which have been adopted by Munis like Vasistha, etc., and Yogis like Matsyendra, etc. 20.

जानूर्वीरंतरे सम्यक्कृत्वा पादतले उमे ॥ ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ २१ ॥

Swastika-dsana.

Having kept both the hands under both the thighs, with the body straight, when one sits calmly in this posture, it is called Swastika. 21.

सब्ये दक्षिणगुल्फं तु पृष्ठपाइर्वे नियाजयेत्॥ दक्षिणेऽपि तथा सब्यं गोमुखं गोमुखाकृति॥ २२॥

Gomukha-âsana.

Placing the right ankle on the left side and the left ankle on the right side, makes Gomukha-âsana, having the appearance of a cow. 22.

एकं पादं तथैकस्मिन्विन्यसेदृरुणि स्थितम्॥ इतरस्मिंस्तथा चोरुं वीरासनमितीरितम्॥ २३॥

 $V \hat{\imath} r \hat{a} sana.$

One foot is to be placed on the thigh of the opposite side; and so also the other foot on the opposite thigh. This is called Virâsana. 23.

गुदं निरुद्ध्य गुल्फाभ्यां व्युत्क्रमेण समाहितः॥ कूर्मासनं भवेदेतदिति यागविदे। विदुः॥ २४॥

Kurmâsana.

Placing the right ankle on the left side of anus, and the left ankle on the right side of it, makes what the Yogîs call Kûrma-âsana. 24.

पद्मासनं तु संस्थाप्य जानूर्वीरंतरे करैं। ॥ निवेश्य भूमा संस्थाप्य व्यामस्थं कुक्कुटासनम् ॥ २५ ॥

Kukkuta dsana.

Taking the posture of Padmâ-âsana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes Kukkuṭa-âsana. 25.

कुकुटासनवं धस्था दाभ्यां संबध्य कंधराम्॥ भवेत्कूर्मवदुत्तान एतदुत्तानकूर्मकम्॥ २६॥

Uttâna Kûrma-ásana.

Having assumed Kukkuţa-âsana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back touching the ground, it becomes Uttâna Kûrma-âsana, from its appearance like that of a tortoise. 26.

पादांगुष्ठौ तु पाणिभ्यां गृहीत्व श्रवणाविध॥ धनुराकर्षणं कुर्याद्धनुरासनमुच्यते॥ २७॥

Dhanura dsana.

Having caught the toes of the feet with both the hands and carried them to the ears by drawing the body like a bow, it becomes Dhanura âsana. 27.

वामेरित्रव्रापितदक्षपादं जानेर्विहर्वेष्टितवामपादम् ॥ प्रगृह्य तिष्ठेत्परिवर्तितांगः श्रीमत्स्यनाथोदितमासनं स्यात् ॥ २८ ॥ मत्स्येंद्रपीठं जठरप्रदीप्तिं प्रचंडरुग्मंडलखंडनास्त्रम् ॥ ग्रभ्यासतःकुंडलिनीप्रबोधं चंद्रस्थिरत्वं च ददाति पुंसाम् ॥ २९ ॥

Matsya-åsana.

Having placed the right foot at the root of the left thigh, let the toe be grasped with the right hand passing over the back, and having placed the left foot on the right thigh at its root, let it be grasped with the left hand passing behind the back. This is the âsana, as explained by Sri Matsyanâtha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalinî, stops the nectar shedding from the moon in people. 28-29.

प्रसार्य पादै। भुवि दंडरूपै। देश्यीं पदाग्रद्वितयं गृहीत्वा ॥ जानूपरि न्यस्तललाटदेशो वसेदिदं पश्चिमतानमाहुः॥ ३०॥

Paschima Tâna.

Having stretched the feet on the ground, like a stick, and having grasped the toes of both the feet with both the hands, when one sits with his ferehead resting on the thighs, it is called Paschima Tâna. 30.

इति पिचमतानमासनाग्र्यं पवनं पिचमवाहिनं करोति॥ उदयं जठरानलस्य कुर्यादुदरे कार्श्यमरागतां च पुंसाम्॥ ३१॥

This Paschima Tâna carries the air from the front to the back part of the body (i.e., to the susumna). It kindles gastric fire, reduces obesity and cures all diseases of men. 31.

धरामवष्ठभ्य करद्वयेन तत्कूर्परस्थापितनाभिपाइवैः ॥ उच्चासना दंडनदुत्थितः स्यान्मयूरमेतत्प्रवदंति पीठम् ॥ ३२ ॥

Mayûra-dsana.

Place the palms of both the hands on the ground, and place the navel on both the elbows and balancing thus, the body should be stretched backward like a stick. This is called Mayûra-âsana. 32.

हरतिसकलरोगानाशु गुल्मादरादीनभिभवति च दोषानासनं श्रीमयूरम् ॥ बहु कदशनभुक्तं भस्म कुर्यादशेषं जनयति जठराग्निं जारयेत्कालकूटम् ॥ ३३॥

This asana soon destroys all diseases, and removes abdominal disorders, and also those arising from irregularities of phlegm, bile and wind, digests unwholesome food taken in excess, increases appetite and destroys the most deadly poison. 33.

उत्तानं राववद्भूमा रायनं तच्छ्वासनम् ॥ रावासनं श्रांतिहरं चित्तविश्रांतिकारकम् ॥ ३४ ॥

Śava-âsana.

Lying down on the ground, like a corpse, is called Sava-asana. It removes fatigue and gives rest to the mind. 34.

चतुरशीत्यासनानि शिवेन कथितानि च ॥ तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ ३५ ॥

Siva taught 84 åsanas. Of these the first four being essential ones, I am going to explain them here. 35.

सिद्धं पद्मं तथा सिंहं भद्रं चेति चतुष्टयम् ॥ श्रेष्ठं तत्रापि च सुखे तिष्ठेत्सिद्धासने सदा ॥ ३६ ॥

These four are:—The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddha-asana, being very comfortable, one should always practise it. 36.

येगिनस्थानकमं घ्रिमूलघितं कृत्वा हढं विन्यसेत् में प्रांत्र पादमथैकमेव हृदये कृत्वाहनुं सुस्थिरम् ॥ स्थाणुः संयमितेद्रियोऽचलहशा पश्येद्भुवारंतरं ह्येतन्मेक्षिकपाटभेदजननं सिद्धासनं प्रोच्यते ॥॥३७॥

The Siddhasana

Press firmly the heel of the left foot against the perineum, and the right heel above the male organ. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily the space between the eyebrows. This is called the Siddha Asana, the opener of the door of salvation. 37.



मतांतरे तु में हां दुपरि विन्यस्य सन्यं गुल्फं तथापरि ॥ गुल्फांतरं च निक्षिप्य सिद्धासनमिदं भवेत् ॥ ३८॥

This Siddhasana is performed also by placing the left heel on Medhra (above the male organ), and then placing the right one on it. 38.

एतित्सद्धासनं प्राहुरन्ये वजासनं विदुः॥ मुक्तासनं वदंत्येके प्राहुगु प्रासनं परे॥ ३९॥

Some call this Siddhâsana, some Vajrâsana. Others call it Mukta Âsana or Gupta Âsana. 39.

यमेष्विव मिताहारमहिंसां नियमेष्विव ॥ मुख्यं सर्वासनेष्वेकंसिद्धाः सिद्धासनं विदुः ॥ ४० ॥

Just as sparing food is among Yamas, and Ahimsâ among the Niyamas, so is Siddhâsana called by adepts the chief of all the âsanas. 40.

चतुरशीतिपीठेषु सिद्धमेव सदाभ्यसेत्॥ द्वासप्ततिसहस्राणां नाडीनां,मलशोधनम्॥ ४१॥

Out of the 84 Asanas Siddhasana should always be practised, because it cleanses the impurities of 72,000 nadis. 41.

ग्रातमध्यायी मिताहारी यावद्द्वादशवत्सरम् ॥ सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्रुयात् ॥ ४२ ॥

By contemplating on oneself, by eating sparingly, and by practising Siddhâsana for 12 years, the Yogi obtains success. 42.

किमन्यैर्बहुभिः पीठैः सिद्धे सिद्धासने सित ॥ प्राणानिले सावधाने बद्धे केवलकुं भके ॥ ४३॥

Other postures are of no use, when success has been achieved in Siddhâsana, and Prâna Vâyû becomes calm and restrained by Kevala Kumbhaka. 43.

उत्पद्यते निरायासात्स्वयमेवेान्मनी कला। तथैकस्मिन्नेव दृढे सिद्धे सिद्धासने सित। वंधत्रयमनायासात्स्वयमेवेापजायते॥ ४४॥

Success in one Siddhâsana alone becoming firmly established, one gets Unmanî at once, and the three bonds (Bandhas) are accomplished of themselves. 44.

नासनं सिद्धसहशं न कुंभः केवले।पमः॥ न खेचरीसमा मुद्रा न नादसहशो लयः॥ ४५॥ There is no Asana like the Siddhâsana and no Kumbhaka like the Kevala. There is no mudra like the Khechari and no laya like the Nada (Anahata Nada.) 45.

अथ पद्मासनं॥

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा दक्षो रूपरि पिक्चमेन विधिना धृत्वा कराभ्यां दृढम् । ग्रंगुष्ठौ हृदये निधाय चिबुकं नासाग्रमालेकयेत् पतद्वराधिविनाशकारि यमिनां पद्मासनं प्रोच्यते ॥ ४६॥

Padmâsana.

Place the right foot on the left thigh and the left foot on the right thigh, and grasp the toes with the hands crossed over the back. Press the chin against the chest and gaze on the tip of the nose. This is called the Padmasana, the destroyer of the diseases of the Yamis. 46.

उत्ताना चरणा कृत्वा अरुसंस्था प्रयत्नतः॥ ऊरुमध्ये तथात्ताना पाणी कृत्वा तता हशा॥ ४७॥

Place the feet on the thighs, with the soles upwards, and place the hands on the thighs, with the palms upwards. 47.

नासाग्रे विन्यसेद्राजदंतमूले तु जिह्नया ॥ उत्तंभ्य चिबुकं वक्षस्युत्थाप्य पवनं शनैः ॥ ४८ ॥

Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper jaw, and the chin against the chest, and raise the air up slowly, i.e., pull the apana-vâyû gently upwards. 48.

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ॥ दुर्हभं येन केनापि धीमता लभ्यते भुवि ॥ ४९ ॥

This is called the Padmasana, the destroyer of all diseases. It is difficult of attainment by everybody, but can be learnt by intelligent people in this world. 49.

कृत्वा संपुटिता करा हढतरं बध्वा तु पद्मासनं गाढं वक्षिस सिन्निधाय चिबुकं ध्यायंश्च तच्चेतिस । वारं वारमपानमूर्ध्वमनिलं प्रोत्सारयन्पूरितं न्यंचन्प्राग्रमुपैति बोधमतुलं शिक्तिप्रभावान्नरः ॥ ५० ॥

Having kept both the hands together in the lap, performing the Padmasana firmly, keeping the chin fixed to the chest and contemplating on Him in the mind, by drawing the apana-vayû up (performing Mûla Bandha) and pushing down the air after inhaling it, joining thus the praṇa



and apâna in the navel, one gets the highest intelligence by awakening

the sakti (kundalinî) thus. 50.

N.B.—When Apâna Vâyû is drawn gently up and after filling in the lungs with the air from outside, the prâna is forced down by and by so as to join both of them in the navel, they both enter then the Kundalinî and, reaching the Brahma randhra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the atmana and can enjoy the highest bliss.

पद्मासने स्थिता यागी नाडीद्वारेण पूरितम्॥ मारुतं धारयेद्यस्तु स मुक्तो नात्र संशयः॥ ५१॥

The Yogî who, sitting with Padmasana, can control breathing, there is no doubt, is free from bondage. 51.

ग्रथ सिंहासनं॥

गुल्फा च वृषणस्याधः सीवन्याः पार्श्वयाः क्षिपेत्। दक्षिणे सन्यगुल्फं तु दक्षगुल्फं तु सन्यके ॥ ५२ ॥

The Simhasana.

Press the heels on both sides of the seam of Perineum, in such a way that the left heel touches the right side and the right heel touches the left side of it. 52.

हस्तो तु जान्वोः संस्थाप्य स्वांगुलीः संप्रसार्य च ॥ व्यात्तवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः॥ ५३॥

Place the hands on the thighs, with stretched fingers, and keeping the mouth open and the mind collected, gaze on the tip of the nose.

सिंहासनं भवेदेतत्पूजितं यागिपुंगवैः॥ बंधित्रतयसंधानं कुरुते चासनोत्तमम्॥ ५४॥

This is Simhâsana, held sacred by the best of Yogis. This excellent Asana effects the completion of the three Bandhas (The Mûlabandha, Kantha or Jâlandhar Bandha and Uddiyâna Bandha).

ग्रथ भद्रासनं ॥

गुल्फी च वृषणस्याधः सीवन्याः पार्श्वयाः क्षिपेत् । सव्यगुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे ॥ ५५ ॥ पार्श्व पादा च पाणिभ्यां दृढं बध्वा सुनिश्चलम् ॥ भद्रासनं भवेदेतत्सर्वव्याधिविनाशनम् ॥ ५६ ॥

The Bhadrásana.

Place the heels on either side of the seam of the Perineum, keeping the left heel on the left side and the right one on the right side, hold the

feet firmly joined to one another with both the hands. This Bhadrasana is the destroyer of all the diseases. 55 and 56.

गोरक्षासनमित्याहुरिदं वै सिद्धयागिनः॥ एवमासनबंधेषु योगींद्रो विगतश्रमः॥ ५७॥

The expert Yogîs call this Goraksa âsana. By sitting with this âsana, the Yogî gets rid of fatigue 57.

ग्रभ्यसेन्नाडिकाशुद्धिं मुद्रादिपवनिक्रयाम् ॥ ग्रासनं कुंभकं चित्रं मुद्राख्यं करणं तथा ॥ ५८॥

The Nâdis should be cleansed of their impurities by performing the mudrâs, etc., (which are the practices relating to the air) Âsanas, Kumbhakas and various curious mûdrâs. 58.

ग्रथ नादानुसंधानमभ्यासानुक्रमा हठे। ब्रह्मचारी मिताहारी त्यागी यागपरायणः। ग्रब्दादृर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा॥ ५९॥

By regular and close attention to Nâda (anâhata nâda) in Hatha Yoga, a Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year. 59.

सुक्तिग्धमधुराहारश्चतुर्था श विवर्जितः। भुज्यते शिवसंप्रीत्ये मिताहारः स उच्यते॥ ६०॥

Abstemious feeding is that in which $\frac{3}{4}$ of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Siva. 60.

कट्वम्ल तीक्ष्ण लविणाष्ण हरीतशाक सौवीरतैलितलसर्षप मद्य मत्स्यान् । ग्राजादि मांस दिध तक्र कुलत्थ केलि पिण्याक हिंगु लशुनाद्य मपथ्य माहुः ॥ ६१ ॥ Foods injurious to a Yogî.

Bitter, sour, saltish, hot, green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhaasa pulses, plums, oil-cake, asafætida (hînga), garlic, onion, etc., should

not be eaten. 61.

भाजनमहितं विद्यात्पुनरस्योष्णिकृतं रुक्षम् । ग्रातिलवणमम्लयुक्तं कदशनशाकोत्कटं वर्ज्यम् । विन्हिस्त्रीपथिसेवानामादै। वर्जनमाचरेत् ॥ ६२ ॥

Food heated again, dry, having too much salt, sour, minor grains, and vegetables that cause burning sensation, should not be eaten.

Fire, women, travelling, etc., should be avoided. 62.

तथाहि गोरक्षवचनं ॥

वर्जयेद्वर्जनप्रांतंविन्ह स्त्री पथिसेवनम् ॥
प्रातःस्नानेपवासादि कायक्ठेशिविधं तथा ॥ ६३ ॥
गोधूम शालि यव षाष्टिकशोभनान्नं ।
श्लीराज्यखंड नवनीत सितामधूनि ॥
श्चांठीपटेालकफलादिक पंच शाकं॥
मुद्गाादिदिव्यमुदकं च यमीद्रपथ्यम् ॥ ६४ ॥
पुष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम् ॥
मनोभिलितं योग्यं योगी भाजनमाचरेत् ॥ ६५ ॥

As said by Goraksa, one should keep aloof from the society of the evil-minded, fire, women, travelling, early morning bath, fasting, and all kinds of bodily exertion. 63.

Wheat, rice, barley, shâstik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcandy, honey, dried ginger, Parwal (a vegetable) the five vegetables, moong, pure water, these are very beneficial to those who practise Yoga. 64.

A Yogî should eat tonics (things giving strength), well sweetened, greasy (made with ghee), milk, butter, etc., which may increase humors of the body, according to his desire. 65.

युवा वृद्धोऽतिवृद्धो वा व्याधिता दुर्बले।ऽपि वा ॥ अभ्यासात्सिद्धिमाप्नोति सर्वयागेष्वतंद्रितः ॥ ६६॥

Whether young, old or too old, sick or lean, one who discards laziness, gets success if he practises Yoga. 66.

कियायुक्तस्य सिद्धिः स्यादिकयस्य कथं भवेत्॥ न शास्त्रपाठमात्रेण यागसिद्धिः प्रजायते॥ ६७॥

Success comes to him who is engaged in the practice. How can one get success without practice; for by merely reading books on Yoga, one can never get success. 67.

न वेषधारणं सिद्धेः कारणं न च तत्कथा ॥ क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः ॥ ६८ ॥

Success cannot be attained by adopting a particular dress (Veṣa). It cannot be gained by telling tales. Practice alone is the means to success. This is true, there is no doubt. 68.

पीठानि कु भकादिचत्रा दिव्यानि करणानि च ॥ सर्वाण्यपि हठाभ्यासे राजयागफळावधि ॥ ६९॥ Asanas (postures), various Kumbhakas, and other divine means, all should be practised in the practice of Hatha Yoga, till the fruit—Râja Yoga—is obtained. 69.

इति हठप्रदीपिकायाम् प्रथमापदेशः॥

End of chapter 1st, on the method of forming the Asanas.

CHAPTER II.

On Prânâyâma.

द्वितीयोपदेशः ॥

ग्रथासने दृढ़े यागी वशी हितमिताशनः॥ गुरूपदिष्टमार्गेण प्राणायामान्समभ्यसेत्॥१॥

Posture becoming established, a Yogî, master of himself, eating salutary and moderate food, should practise prânâyâma, as instructed by his guru. 1.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत्॥ योगी स्थाणुत्वमाप्नोति तते। वायुं निरोधयेत्॥ २॥

Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogî gets steadiness of mind 2.

यावद्वायुः स्थिता देहे तावज्जीवनमुच्यते ॥ मरगां तस्य निष्कांतिस्तते। वायुं निरोधयेत् ॥ ३ ॥

So long as the (breathing) air stays in the body, it is called life.

Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath. 3.

मलाकुलासु नाडीषु मारुता नैव मध्यगः॥ कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत्॥ ४॥

The breath does not pass through the middle channel (susumna), owing to the impurities of the nadis. How can then success be attained, and how can there be the unmani avastha. 4.

शुद्धिमेति यदा सर्वं नाडीचकं मळाकुळम्॥ तदैव जायते यागी प्राणसंप्रहणे क्षमः॥ ५॥

When the whole system of nâdîs which is full of impurities, is cleaned, then the Yogî becomes able to control the Prâna. 5.

प्राणायामं ततः कुर्यानित्यं सात्विकया धिया॥ यथा सुबुम्नानाडीस्था मलाः शुद्धिं प्रयांति च॥६॥

Therefore, Prânâyâma should be performed daily with sâtwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the susumnâ. 6.

बद्धपद्मासना यागा प्राणं चंद्रेण पूरयेत्॥ धारियत्वा यथाशक्ति भूयः सूर्येण रेचयेत्॥ ७॥ प्राणं सूर्येण चाकृष्यपूरयेदुद्रं शनैः॥ विधिवत्कुं भकं कृत्वा पुनश्चंद्रेण रेचयेत्॥ ८॥

Method of performing Prânâyâma.

Sitting in the Padmasana posture the Yogî should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the sûrya (right nostril). Then, drawing in the air through the sûrya (right nostril) slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril). 7 and 8.

येन त्यजेत्तेन पीत्वा धारयेदतिरोधतः॥ रेचयेच तताऽन्येन शनैरेव न वेगतः॥ ९॥

Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly. 9.

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यया रेचयेत् पीत्वा पिंगलया समीरणमथा बध्वात्यजेद्वामया। सूर्याचंद्रमसोरनेन विधिनाभ्यासं सदा तन्वतां शुद्धा नाडिगणा भवंति यमिनां मासत्रयादृर्ध्वतः॥ १०॥

If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practising in this way, through the right and the left nostrils alternately, the whole of the collection of the nâdîs of the yamîs (practisers) becomes clean, i.e., free from impurities, after 3 months and over 10.

प्रातम्ध्यंदिने सायमर्धरात्रे च कुंभकान्॥ शनैरशीतिपर्यंतं चतुर्वारं समभ्यसेत्॥ ११॥

Kumbhakas should be performed gradually 4 times during day and night, i.e., (morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320. 11.

कनीयसि भवेत्स्वेद कंपा भवति मध्यमे ॥ उत्तमे स्थानमाप्नोति तता वायुं निबंधयेत् ॥ १२॥

In the beginning there is perspiration, in the middle stage there is quivering, and in the last or the 3rd stage one obtains steadiness; and then the breath should be made steady or motionless. 12.

जलेन श्रमजातेन गात्रमर्दनमाचरेत्॥ दृढता लघुता चैव तेन गात्रस्य जायते॥ १३॥

The perspiration exuding from exertion of practice should be rubbed into the body (and not wiped), as by so doing the body becomes strong. 13.

ग्रभ्यासकाले प्रथमे शस्तं श्लीराज्यभाजनम् ॥ तताऽभ्यसे दृढीभूते न तादृड् नियमग्रहः ॥ १४॥

During the first stage of practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary. 14.

यथा सिंहे। गजे। व्याघ्रो भवेद्वरयः रानैः रानैः॥ तथैव सेविते। वायुरन्यथा हंति साधकम्॥ १५॥

Just as lions, elephants and tigers are controlled by and by, so the breath is controlled by slow degrees, otherwise (i.e., by being hasty or using too much force) it kills the practiser himself. 15.

प्राणायामादियुक्तेन सर्वरागक्षया भवेत्॥ ग्रयुक्ताभ्यासयागेन सर्वरागसमुद्धवः॥ १६॥

When Prânâyâma, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases, 16.

हिक्का श्वासञ्च कासञ्च शिरःकर्णाक्षिवेदनाः॥ भवंति विविधा रोगाः पवनस्य प्रकापतः॥ १७॥

Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath. 17.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत्॥ युक्तं युक्तं च बभ्नीयादेवं सिद्धिमवाप्नुयात्॥ १८ ॥

The air should be expelled with proper tact and should be filled in skilfully; and when it has been kept confined properly it brings success. 18.

N.B.—The above caution is necessary to warn the aspirants against omitting any instruction; and, in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause unnecessary pressure on their ears, eyes, &c., and cause pain. Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Prânâyâma being only a regular form of it, there should be no cause to fear.

यदा तु नाडीशुद्धिः स्यात्तथा चिन्हानि बाह्यतः॥ कायस्य कृशता कांतिस्तदा जायेत निश्चितम्॥ १९॥

When the nâdîs become free from impurities, and there appear the outward signs of success, such as lean body and glowing colour, then one should feel certain of success. 19.

यथेष्टघारणं वायारनलस्य प्रदीपनम् ॥ नादाभिव्यक्तिराराग्यं जायते नाडीशोधनात् ॥ २० ॥

By removing the impurities, the air can be restrained, according to one's wish and the appetite is increased, the divine sound is awakened, and the body becomes healthy. 20.

मेदश्लेष्माधिकः पूर्वं षट् कर्माणि समाचरेत्॥ ग्रन्यस्तु नाचरेत्तानि देाषाणां समभावतः॥ २१॥

If there be excess of fat or phlegm in the body, the six kinds of kriyas (duties) should be performed first. But others, not suffering from the excess of these, should not perform them. 21.

ि धै।तिर्बस्तिस्तथा नेतिस्त्राटकं नै।लिकं तथा ॥ कपालभातिश्चैतानि षट् कर्माणि प्रचक्षते ॥ २२ ॥

The six kinds of duties are: Dhauti, Basti, Neti, Trâtaka, Nauti and Kapâla Bhâti. These are called the six actions METAL 22.

कर्मषट्कमिदं गोप्यं घटशोधनकारकम्॥ विचित्रगुणसंधायि पूज्यते यागिपुंगवैः॥ २३॥

These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and are performed with earnestness by the best of Yogîs. 23.

तत्र धैातिः॥

चतुरंगुलिक्तारं हस्तपंचदशायतम् ॥ गुरूपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्प्रसेत् ॥ पुनः प्रत्याहरेचैतदुदितं धातिकर्म तत् ॥ २४ ॥

The Dhauti (धाति)

A strip of cloth, about 3 inches wide and 15 cubits long, is pushed in (swallowed), when moist with warm water, through the passage shown by the guru, and is taken out again. This is called Dhauti Karma. 24.

N.B.—The strip should be moistened with a little warm water, and the end should be held with the teeth. It is swallowed slowly, little by little; thus, first day 1 cubit, 2nd day 2 cubits, 3rd day 3 cubits, and so on. After swallowing it the stomach should be given a good, round motion from left to right, and then it should be taken out slowly and gently.

कासश्वासप्रीहकुष्टं कफरोगांश्च विंशतिः॥ धैातिकर्मप्रभावेन प्रयांत्येव न संशयः॥ २५॥

There is no doubt, that cough, asthma, enlargement of the spleen, leprosy, and 20 kinds of diseases born of phlegm, disappear by the practice of Dhauti Karma. 25.

नाभिद्वज्ञले पाया न्यस्तनालेक्तिटासनः॥ ग्राधाराकुंचनं कुर्यात्क्षालनं बस्तिकर्म तत्॥ २६॥

The Basti (बस्तिकर्म) .

Squatting in navel-deep water, and introducing a six inches long, smooth piece of $\frac{1}{2}$ an inch diameter pipe, open at both ends, half inside the anus; it (anus) should be drawn up (contracted) and then expelled. This washing is called the Basti Karma. 26.

गुल्मप्लीहोदरं चापि वातपित्तकफाद्भवाः॥ बस्तिकर्मप्रभावेन क्षीयंते सकलामयाः॥ २७॥

By practising this Basti Karma, colic, enlarged spleen, and dropsy, arising from the disorders of Vâta (air), pitta (bile) and kapha (phlegm), are all cured. 27.

धार्त्विद्रयांतःकरणप्रसादं। दद्याच कांतिंदहनप्रदीप्तिम्॥ ग्रशेषदेषोपचयं निहन्यात् दभ्यस्यमानं जलबस्तिकर्म॥ २८॥

By practising Basti with water, the Dhâtûs, the Indriyas and the mind become calm. It gives glow and tone to the body and increases the appetite. All the disorders disappear. 28.

ग्रथ नेतिः॥

सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत्। मुखान्निर्गम येचैषा नेतिः सिद्धैर्निगद्यते॥ २९॥

The Neti (नेति).

A cord made of threads and about six inches long, should be passed through the passage of the nose and the end taken out in the mouth. This is called by adepts the Neti Karma. 29.

कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी ॥ जत्रूर्ध्वजातरागौधं नेतिराशु निहंति च ॥ ३०॥

The Neti is the cleaner of the brain and giver of divine sight. It soon destroys all the diseases of the cervical and scapular regions. 30,

ग्रथ त्राटकं

निरीक्षे न्निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः॥ अश्रुसंपातपर्यंत माचार्येस्त्राटकं स्मृतम्॥ ३१॥

The Trâtaka (त्राटक).

Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. This is called Trataka by acharyas. 31.

मेाचनं नेत्ररागाणां तंद्रादीनां कपाटकम्॥ यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम्॥ ३२॥

Trâtaka destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a box of jewellery. 32.

ग्रथनैालिः ॥

ग्रमंदावर्तवेगेन तुंदं सव्यापसव्यतः। नतांसा भ्रामयेदेषा नाैिलः सिद्धैःप्रचक्ष्यते॥ ३३॥

The Nauli (नौछि).

Sitting on the toes with heels raised above the ground, and the palms resting on the ground, and in this bent posture the belly is moved forcibly from left to right just, as in vomiting. This is called by adepts the Nauli Karma. 33.

मंदाग्निसंदीपनपाचनादि संधापिका नंदकरी सदैव॥ ग्रहोष देशामयशोषणी च हठिकयामै। लिरियं च नै। लिः॥ ३४॥

It removes dyspepsia, increases appetite and digestion, and is like the goddess of creation, and causes happiness. It dries up all the disorders. This Nauli is an excellent exercise in Hatha Yoga. 34.

ग्रथ कपालभातिः

भस्त्रावल्लोहकारस्य रेचपूरी ससंभ्रमी ॥ कपालभातिर्विस्व्याता कफदोषविशोषणी ॥ ३५॥

The Kapâla Bhâti कपाल भाति.

When inhalation and exhalation are performed very quickly, like a pair of bellows of a blacksmith, it dries up all the disorders from the excess of phlegm, and is known as Kapâla Bhâti. 35.

षट्कर्मनिर्गतस्थाल्यकफदोषमलादिकः॥ प्राणायामं ततः कुर्यादनायासेन सिद्ध्यति॥ ३६॥

When Prânâyâma is performed after getting rid of obesity born of the defects phlegm, by the performance of the six duties, it easily brings success. 36.

प्राणायामैरेव सर्वे प्रशुष्यंति मला इति ॥ ग्राचार्याणां तु केषांचिदन्यत्कर्म न संमतम् ॥ ३७॥

Some âchâryâs (teachers) do not advocate any other practice, being of opinion that all the impurities are dried up by the practice of Prânâyâma. 37.

ग्रथ गजकरांग

उदर गतपदार्थमुद्धमंति पवनमपानमुदीर्य कंठनाले ॥ क्रमपरिचय वश्यनाडिचक्रा गजकरणीति निगद्यते हठक्षे ॥ ३८॥

Gaja Karani (गजकराण).

By carrying the Apâna Vàyu up to the throat, the food, etc., in the stomach are vomited. By degrees, the system of Nâdîs (Sankhinî) becomes known. This is called in Hatha as Gaja Karani. 38.

ब्रह्मादयाऽपि त्रिदशाः पवनाभ्यास तत्पराः ॥ ग्रभूवन्नंतकभयात्तस्मात्पवन मभ्यसेत् ॥ ३९॥

Brahmâ and other Devas were always engaged in the exercise of Prânâyâma, and, by means of it, got rid of the fear of death. Therefore, one should practise prânâyâma regularly. 39.

यावद्बद्धो मरुद्देहे याविच्चत्तं निराकुलम् ॥ यावद्षिभू वेार्मध्ये तावत्कालभयं कुतः ॥ ४० ॥

So long as the breath is restrained in the body, so long as the mind is undisturbed, and so long as the gaze is fixed between the eyebrows, there is no fear from Death. 40.

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ॥ सुषुम्नावदनं भित्वा सुखाद्विशति मारुतः ॥ ४१ ॥

When the system of Nâdîs becomes clear of the impurities by properly controlling the prâṇa, then the air, piercing the entrance of the Susumṇâ, enters it easily. 41.

ग्रथ मनान्मनी

मारुते मध्यसंचारे मनःस्थैयं प्रजायते ॥ या मनःसुस्थिरीभावः सैवावस्था मनान्मनी ॥ ४२ ॥

Manomanî. (मनान्मनी)

Steadiness of mind comes when the air moves freely in the middle. That is the manonmanî (मनानमनो) condition, which is attained when the mind becomes calm. 42.

तित्सद्धये विधानशादिचत्रान्कुर्वति कुंभकान्॥ विचित्रकुंभकाभ्यासाद्विचित्रां सिद्धिमाप्रयात्॥ ४३॥

To accomplish it, various Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas, wonderful success is attained. 43.

ग्रथ कुं भकभेदाः॥

स्यभेदनमुज्जायी सीत्कारी सीतली तथा॥ भिक्रका भ्रामरी मूर्च्छा प्राविनीत्यष्ट कुंभकाः॥ ४४॥

Different kinds of kumbhakas.

Kumbhakas are of eight kinds, viz., Sûrya Bhedan, Ujjâyî, Sîtkârî, Sîtalî, Bhastrikâ, Bhrâmarî, Mûrchhâ, and Plâvinî. 44.

पूरकांते तु कर्तव्या बंधो जालंधराभिधः॥ कुंभकांते रेचकादौ कर्तव्यस्तुड्डियानकः॥ ४५॥

At the end of Pûraka, Jalandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyana Bandha should be performed. 45.

N.B.—Pûraka is filling in of the air from outside.

Kumbhaka is the keeping the air confined inside. Rechaka is expelling the confined air. The instructions for Puraka, Kumbhaka and Rechaka will be found at their proper place and should be carefully followed.

अधस्तात्कुं चनेनाशु कंठसंकोचने कृते ॥ मध्ये पश्चिमतानेन स्यात्प्राणा ब्रह्मनाडिगः ॥ ४६॥

By drawing up from below (Mûla Bandha) and contracting the throat (Jâlandhara Bandha) and by pulling back the middle of the front portion of the body (i.e., belly), the Prâṇa goes to the Brahma Nâdî (Suṣumnâ). 46.

The middle hole, through the vertebral column, through which the spinal cord passes, is called the Susumna Nadî of the Yogîs. The two other sympathetic cords, one on each side of the spinal cord, are called the Ida and the Pingala Nadîs. These will be described later on.

ग्रापानमूर्ध्वमुत्थाप्य प्राणं कंठाद्धो नयेत्॥ योगी जराविमुक्तः सन् षोडशाब्दवया भवेत्॥ ४७॥

By pulling up the Apâna Vâyu and by forcing the Prâna Vâyu down the throat, the Yogî, liberated from old age, becomes young, as it were 16 years old. 47.

Note.—हृदि प्राणा गुरैऽपानः समाना नाभिमण्डले ।

उदानः कण्ठदेशायो व्यानः सर्वशरीरगः। शिवसंहितायाम् अ०३ श्लो०७।

The seat of the Prâna is the heart; of the Apâna anus; of the Samâna the region about the navel; of the Udâna the throat; while the Vyâna moves throughout the body.

्रिग्रथ सूर्यभेदनं ग्रासने सुखदे योगी बध्वा चैवासनं ततः॥ दक्षनाड्या समाकृष्य बहिःस्थं पवनं शनैः॥ ४८॥

Sûrya Bhedana (सुर्थ भेदन).

Taking any comfortable posture and performing the asana, the Yogî should draw in the air slowly, through the right nostril. 48.

ग्राकेशादानखाग्राच्च निरोधावधि कुंभयेत्॥ ततः शनैः सव्यनाड्या रेचयेत्पवनं शनैः॥ ४९॥

Then it should be confined within, so that it fills from the nails to the tips of the hair, and then let out through the left nostril slowly. 49.

Note.—This is to be done alternately with both the nostrils, drawing in through the one, expelling through the other, and vice versa.

कपालशोधनं वातदेषध्नं कृमिदेषहृत् ॥ पुनः पुनरिदं कार्यं सूर्यभेदनमुत्तमम् ॥ ५० ॥

This excellent Sûrya Bhedana cleanses the forehead (frontal sinuses), destroys the disorders of Vêta, and removes the worms, and, therefore, it should be performed again and again. 50.

शेगाभ्यास कमं वक्ष्ये योगिनां योगसिद्धये । उषः काले समुत्थाय प्रातःकालेऽथवा बुधः ॥ १ ॥ गुरुं संस्मृत्य शिरिस हृद्दये स्वेष्टदेवताम् । शौचंकृत्वा दन्तशुद्धं विद्ध्याद् भस्मधारणम् ॥ २ ॥ शुचौ देशे मठे रम्ये प्रतिष्ठाप्यासनं मृदु । तत्रोपविश्य संस्मृत्य मनसा गुरुमिश्वरम् ॥ ३ ॥ देशकालौ च संकीत्यं संकल्प्य विधिपूर्वकम् । श्रद्योत्यादि श्रीपरमेश्वरप्रसादपूर्वकं समाधि तत्फल सिद्ध्यर्थमासनपूर्वकान् प्राणायामादीन् करिष्ये । श्रनंतं प्रणमेहेवं नागेशं पीठसिद्धये ॥ ४ ॥ मिणिआल्फणसहस्रविद्यत्विश्वंभरामंडलायानंताय नागराजायनमः । ततोभ्यसेदासनानि श्रमे जाते श्वासनम् । श्रन्ते समभ्यसे तत्तु श्रमाभावे तु नाभ्यसेत् ॥ ४ ॥ करणीं विपरीताख्यां कुंभकात्पूर्वमभ्यसेत् । जालंधर प्रसादार्थं कुम्भकात्पूर्वयोगतः ॥ ६ ॥ विधायाचमनं कृत्वा कर्मांगं प्राणसंयमम् । योगींद्वादीन्नमस्कृत्य कौम्मींञ्च शिववाक्यतः ॥ ७ ॥ कृम्मे पुराणे ।

नमस्कृत्याथ योगींद्रान् सिशित्व्यांच विनायकम् । गुरुं चैवाथमां योगी युंजीत सुसमाहितः ॥ ८ ॥ बद्धाभ्यासे सिद्धपीठं कुम्भकाबंधपूर्वकम् । प्रथमे दशकर्तव्या पंचवृद्ध्या दिने दिने ॥ १ ॥ कार्या अशीति पर्यंतं कुम्भकाः सुसमाहितैः । योगींद्रः प्रथमं कुर्यादभ्यासं चंद्रसूर्ययोः ॥ १० ॥ अनुलोमविलोमाख्य मेतं प्राहुर्मनीषिणः । सूर्यभेदनमभ्यस्य बंधपूर्वकमेकधीः ॥ ११ ॥ उज्जायिनं ततः कुर्यात्सीत्कारीं शीतलींततः । भिक्षकांच समभ्यस्य कुर्यादन्यान्नवापरान् ॥ १२ ॥ सुद्धाः समभ्यसेद्बद्ध गुरु वक्त्राद् यथाक्रमम् । ततः पद्मासनं बद्ध्वा कुर्यन्नादानुचिंतनम् ॥ १३ ॥ अभ्यासं सकलं कुर्यादीश्वरापेणमादतः । अभ्यासादुत्थितः स्नानं कुर्यादुष्णेन वारिणा ॥ १४ ॥ स्नात्वा समापयेन्नित्यं कर्मं संन्नेपतः सुधीः । मध्याह्न पितथाभ्यस्य किञ्चिद्विश्रम्य भोजनम् ॥ १४ ॥

कुर्वीत ये।गिनां पथ्यमपथ्यन्नकदाचन ॥ एजांवापि ज्ञवंगंवा भोजनान्ते च भच्चयेत् ॥ १६ ॥ केचित्कप्रमम्ब्छंति तांबूलं शोभनं तथा । चूर्णेन रहितं शस्तं पवनाभ्यासयोगिनाम् ॥ १७ ॥ भोजनानंतरंकुर्यान्मोत्त्रशास्त्रावलोकनम् । पुराणश्रवणंवापि नाम संकीर्तनं विभोः ॥ १८ ॥ सायं संध्याविधिं कृत्वायोगं पूर्ववदभ्यसेत् । यदा त्रिघटिका शेषो दिवसोऽभ्यासमाचरेत् ॥ १६ ॥ श्रभ्यासानंतरंकार्या सायंसंध्या सदा बुधैः । श्रर्धरात्रे हठाभ्यासं विद्ध्यात्पूर्ववद्यमी ॥ २० ॥ विपरीतां तु करणीं सायंकालार्धरात्रयोः । नाभ्यसेद्भोजनादूर्ध्वं यतः सा न प्रशस्यते ॥ २१ ॥

Translation: I am going to describe the procedure of the practice of Yoga, in order that Yogîs may succeed. A wise man should leave his bed in the Uşâ Kâla (i.e., at the peep of dawn or 4 o'clock) in the morning. 1.

Remembering his guru over his head, and his desired deity in his heart, after answering the calls of nature, and cleaning his mouth, he should apply Bhasma (ashes). 2.

In a clean spot, clean room and charming ground, he should spread a soft asana (cloth for sitting on). Having seated on it and remembering in his mind his guru and his God. 3.

Having extolled the place and the time and taking up the vow thus: 'To day by the grace of God, I will perform Pranagamas with asanas for gaining samadhi (trance) and its fruits.' He should salute the infinite Deva, Lord of the Nagas, to ensure success in the asanas (postures). 4.

Salutation to the Lord of the Nâgas, who is adorned with thousands of heads, set with brilliant jewels (manis), and who has sustained the whole universe, nourishes it, and is infinite. After this he should begin his exercise of âsanas and when fatigued, he should practise Sava âsana. Should there be no fatigue, he should not practise it. 5.

Before Kumbhaka, he should perform Viparîta Karnî mudrâ, in order that he may be able to perform Jâlandhar bandha comfortably. 6.

Sipping a little water, he should begin the exercise of Pranayama, after saluting Yogindras, as described in the Kûrma Purana, in the words of Siva. 7.

Such as "Saluting Yogindras and their disciples and gurû Vinâyaka, the Yogî should unite with me with composed mind." 8.

While practising, he should sit with Siddhâsana, and having performed bandha and Kumbhaka, should begin with 10 Prânâyâmas the first day, and go on increasing 5 daily. 9.

With composed mind 80 Kumbhakas should be performed at a time; beginning first with the chandra (the left nostril) and then sûrya (the right nostril). 10.

This has been spoken of by wise men as Anuloma and Viloma. Having practised Sûrya Bhedan, with Bandhas, the wise man should practise Ujjâyî and then Sîtkârî Sîtalî, and Bhastrikâ, he may practice others or not. 11-12.

He should practise mudrâs properly, as instructed by his gurû. Then sitting with Padmâsana, he should hear anâhata nâda attentively. 13.

He should resign the fruits of all his practice reverently to God, and, on rising on the completion of the practice, a warm bath should be taken. 14.

The bath should bring all the daily duties briefly to an end. At noon also a little rest should be taken at the end of the exercise, and then food should be taken. 15.

Yogîs should always take wholesome food and never anything unwholesome. After dinner he should eat Ilâchî or lavanga. 16.

Some like camphor, and betel leaf. To the Yogîs, practising Prânâyâma, betel leaf without powders, i. e., lime, nuts and kâtha, is beneficial. 17.

After taking food he should read books treating of salvation, or hear Puranas and repeat the name of God. 18.

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भवेत्सत्वं च देहस्य सर्वोपद्रववर्जितः॥ ग्रनेन विधिना सत्यं योगींद्रो भूमिमंडले॥ ५६॥

The Satwa of his body becomes free from all the disturbances. In truth, he becomes the lord of the Yogîs in this world. 56.

ग्रथ शीतली॥

जिह्नया वायुमाकृष्य पूर्ववत्कुं भसाधनम् ॥ शनकैर्घाणरंभ्राभ्यां रेचयेत्पवनं सुधीः॥ ५७॥

Śîtalî (शातली)

As in the above (Sîtkári), the tongue to be protruded a little out of the lips, when the air is drawn in. It is kept confined, as before, and then expelled slowly through the nostrils. 57.

गुल्मप्रीहादिकान् रोगान् ज्वरं पित्तं क्षुधां तृषाम्। विषाणि शीतलीनाम कुं भिकेयं निहंति हि॥ ५८॥

This Sîtalî Kumbhikâ cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons. 58.

ग्रथ भित्रका ॥

अवींरुपिर संस्थाप्य शुभे पादतले उभे । पद्मासनं भवेदेतत्सर्वपापप्रणाशनम् ॥ ५९ ॥

The Bhastrika (भस्त्रिका)

The Padma Asana consists in crossing the feet and placing them on both the thighs; it is the destroyer of all sins. 59.

सम्यक् पद्मासनं बध्वा समग्रीवेदरं सुधीः॥ मुखं संयम्य यत्नेन ब्राणं ब्राणेन रेचयेत्॥ ६०॥

Binding the Padma-Asana and keeping the body straight, closing the mouth carefully, let the air be expelled through the nose. 60.

यथा लगति हत्कंठे कपालावधि सस्वनम्॥ वेगेन पूरयेचापि हत्पद्मावधि मारुतम्॥ ६१॥

It should be filled up to the lotus of the heart, by drawing it in with force, making noise and touching the throat, the chest and the head. 61.

पुनर्विरेचयेत्तद्वत्पूरयेच पुनः पुनः ॥ यथैव लेाहकारेण भस्त्रा वेगेन चाल्यते ॥ ६२ ॥

It should be expelled again and filled again and again as before, just as a pair of bellows of the blacksmith is worked. 62.

तथैव स्वरारीरस्थं चालयेत्पवनं धिया ॥ यदा श्रमा भवेद्दे हे तदा सूर्येण पूरयेत् ॥ ६३ ॥

In the same way, the air of the body should be moved intelligently, filling it through Sûrya when fatigue is experienced. 63.

यथोदरं भवेरपूर्णमनिलेन तथा लघु । धारयेन्नासिकां मध्यतर्जनीभ्यां विना दृढम् ॥ ६४ ॥

The air should be drawn in through the right nostril by pressing the thumb against the left side of the nose, so as to close the left nostril; and when filled to the full, it should be closed with the fourth finger (the one next to the little finger) and kept confined. 64.

विधिवत्कुं भकं कृत्वा रेचयेदिडयानिलम्। वातिपत्तरलेष्महरं रारीराग्निविवर्धनम्॥ ६५॥

Having confined it properly, it should be expelled through the Idâ (left nostril). This destroys Vâta, pitta (bile) and phlegm and increases the digestive power (the gastric fire). 65.

कुं डलीबेाधकं क्षिप्रं पवनं सुखदं हितम् । ब्रह्मनाडीमुखेसंस्थकफाद्यगेलनाशनम् ॥ ६६॥

It quickly awakens the Kuṇḍalinî, purifies the system, gives pleasure, and is beneficial. It destroys phlegm and the impurities accumulated at the entrance of the Brahma Nâdî. 66.

सम्यग्गात्रसमुद्भू तग्रंथित्रयविभेदकम् । विशेषेणैव कर्तव्यं भस्त्राख्यं कुंभकं त्विदम् ॥ ६७ ॥

This Bhastrikâ should be performed plentifully, for it breaks the three knots: Brahma granthi (in the chest), Visnu granthi (in the throat), and Rudra granthi (between the eyebrows) of the body. 67.

ग्रथ भ्रामरी॥

वेगाद्घाषं पूरकं भृंगनादं भृंगीनादं रेचकं मंदमंदम्॥ यागोंद्राणामेवमभ्यासयागाचित्ते जाता काचिदानंदलीला॥ ६८॥

The Bhramari (भामरी).

By filling the air with force, making noise like Bhringi (wasp), and expelling it slowly, making noise in the same way; this practice causes a sort of ecstacy in the minds of Yogîndras. 68.

ग्रथः मूर्च्छा ॥ पुरकांते गाहतरं बध्वाजालंघरंशनैः ॥ रेचयेन्मूर्छनाख्येयं मनामूर्का सुखप्रदा ॥ ६९ ॥

The Marchha (मूर्डा).

Closing the passages with Jâlandhar Bandha firmly at the end of Pûraka, and expelling the air slowly, is called Mûrchhâ, from its causing the mind to swoon and giving comfort. 69.

ग्रथ प्राविनी॥ ग्रंतः प्रवर्तितादारमारुतापूरितादरः। पयस्यगाधेऽपिसुखात्प्रवते पद्मपत्रवत्॥ ७०॥

The Plâvinî (प्लाविनी).

When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the deepest water, like the leaf of a lotus. 70.

प्राणायामिस्त्रिधा प्रोक्तो रेचपूरककुं भकैः। सिहतः केवलक्षेचेति कुंभका द्विविधा मतः॥ ७१॥

Considering Pûraka (Filling), Rechaka (expelling) and Kumbhaka (confining), Prâṇâyâma is of three kinds, but considering it accompanied by Pûraka and Rechaka, and without these, it is of two kinds only, *i.e.*, Sahita (with) and Kevala (alone). 71.

यावत्केवलसिद्धिः स्यात्सहितं तावदभ्यसेत्। रेचकं पूरकं मुक्त्वा सुखं यद्वायुधारणम्॥ ७२॥

Exercise in Sahita should be continued till success in Kevala is gained. This latter is simply confining the air with ease, without Rechaka and Pûraka. 72.

प्राणायामाऽयमित्युक्तः स वै केवलकुं भकः। कुंभके केवले सिद्धे रेचपूरकवर्जिते॥ ७३॥

In the practice of Kevala Prânâyâma when it can be performed successfully without Rechaka and Pûraka, then it is called Kevala Kumbhaka. 73.

न तस्य दुर्लभं किंचित्तिषु लेकिषु विद्यते । शक्तः केवलकुं भेन यथेष्टं वायुधारणात् ॥ ७४ ॥

There is nothing in the three worlds which may be difficult to obtain for him who is able to keep the air confined according to pleasure, by means of Kevala Kumbhaka. 74.

राजयागपदं चापि लभते नात्रसंशयः। कुंभकात्कुं डलीबाधः कुंडलीबाधता भवेत्॥ ७५॥

He obtains the position of Raja Yoga undoubtedly. Kundalini

awakens by Kumbhaka, and by its awakening, Susumnâ becomes free from impurities. 75.

ग्रनर्गला सुषुम्ना च हठसिद्धिश्च जायते। हठं विना राजयोगो राजयोगं विना हठः॥ न सिध्याति तता युग्ममानिष्यत्तेः समभ्यसेत्॥ ७६॥

No success in Râja Yoga without Hatha Yoga, and no success in Hatha Yoga without Râja Yoga. One should, therefore, practise both of these well, till complete success is gained. 76.

कुं भकप्राणरोधांते कुर्याचित्तं निराश्रयम् । एवमभ्यासयागेन राजयागपदं व्रजेत् ॥ ७७ ॥

On the completion of Kumbhaka, the mind should be given rest. By practising in this way one is raised to the position of (succeeds in getting) Râja Yoga. 77.

वपुः कृशत्वं वदनेप्रसन्नता नादस्फुटत्वं नयने सुनिर्मले । ग्ररोगता बिंदुजये।ऽग्निदीपनं नाडीविशुद्धिहरयोगलक्षणम् ॥ ७८ ॥

Indications of success in the practice of Hatha Yoga.

When the body becomes lean, the face glows with delight, Anahatanâda manifests, and eyes are clear, body is healthy, bindu under control, and appetite increases, then one should know that the Nâdîs are purified and success in Hatha Yoga is approaching. 78.

End of Chapter II.

इति हठप्रदीपिकायां द्वितीयापदेशः॥ २॥

CHAPTER III.

On Mudrâs.

तृतीयोपदेशः।

सरौलवनधात्रीणां यथाधारोऽहिनायकः । सर्वेषां यागतंत्राणां तथाधारो हि कुंडली ॥ १ ॥

As the chief of the snakes is the support of the earth with all the mountains and forests on it, so all the Tantras (Yoga practices) rest on the Kundalinî. (The Vertebral column.) 1.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुंडली। तदा सर्वाणि पद्मानि भिद्यंते ग्रंथयाऽपिच॥ २॥

When the sleeping Kundalinî awakens by favour of a guru, then all the lotuses (in the six chakras or centres) and all the knots are pierced through. 2.

प्राणस्य शून्यपदवी तथा राजपथायते । तदा चित्तं निरालंबं तदा कालस्य वंचनम् ॥ ३ ॥

Susumnâ (Sûnya Padavî) becomes a main road for the passage of Prâṇa, and the mind then becomes free from all connections (with its objects of enjoyments) and Death is then evaded. 3.

्र सुषुम्ना शून्यपदवी ब्रह्मरंभ्रं महापथः । श्मशानं शांभवी मध्यमार्गश्चेत्येकवाचकाः ॥ ४ ॥

Suṣumnâ, Sunya Padavî, Brahma Randhra, Mahâ Patha, Śmaśâna, Śambhavî, Madhya Mârga, are names of one and the same thing. 4.

तस्मात्सर्वप्रयत्नेन प्रबेधियतुमीश्वरीम् । ब्रह्मद्वारमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥ ५ ॥

In order, therefore, to awaken this goddess, who is sleeping at the entrance of Brahma Dwâra (the great door), mudrâs should be practised well. 5.

अथ मुद्राभेदाः

महामुद्रा महाबंधा महावेधश्च खेचरी। उड्यानं मूलबंधश्च बंधा जालंधराभिधः॥६॥

The mudrâs.

Mahâ Mudrâ, Mahâ Bandha, Mahâ Vedha, Khecharî, Uḍḍiyâna Bandha, Mûla Bandha, Jâlandhara Bandha. 6.

करणी विपरीताख्या वज्रोली शक्तिचालनम्। इदं हि मुद्रादशकं जरामरणनाशनम्॥ ७॥

Viparîta Karanî, Vajroli, and Sakti Châlana. These are the ten Mudrâs which annihilate old age and death. 7.

ग्रादिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् । वल्लभं सर्वेसिद्धानां दुर्लभं मारुतामपि ॥ ८॥

They have been explained by Adi Natha (Siva) and give eight kinds of divine wealth. They are loved by all the Siddhas and are hard to attain even by the Marutas. 8.

Note.—The eight Aiśwaryas are: Animâ (becoming small, like an atom), Mahimâ (becoming great, like âkâs, by drawing in atoms of Prakriti), Garimâ (light things, like cotton becoming very heavy like mountains.)

Prâpti (coming within easy reach of everything; as touching the moon with the little

finger, while standing on the earth.)

Prâkâmya (non-resistance to the desires, as entering the earth like water.)

Îsatâ (mastery over matter and objects made of it.)

Vasitwa (controlling the animate and inanimate objects.)

गोपनीयं प्रयत्नेन यथा रत्नकरंडकम् । कस्यचिन्नैव वक्तव्यं कुलस्त्रीसुरतं यथा ॥ ९ ॥

These Mudras should be kept secret by every means, as one keeps one's box of jewellery, and should, on no account be told to any one, just as husband and wife keep their dealings secret. 9.

ग्रथ महामुद्रा॥ पादमूलेन वामेन यानिं संपीड्य दक्षिणं। प्रसारितं पदं कृत्वा कराभ्यां धारये दृढम्॥ १०॥

The maha mudra.

Pressing the Yoni (perineum) with the heel of the left foot, and stretching forth the right foot, its toe should be grasped by the thumb and first finger. 10.

कंठे बंधं समाराप्य धारयेद्वायुम्ध्वतः ॥ यथा दंडहतः सर्पो दंडाकारः प्रजायते ॥ ११ ॥ ऋज्वीभूता तथा शक्तिः कुंडली सहसा भवेत् ॥ तदा सा मरणावस्था जायते द्विपुटाश्रया ॥ १२ ॥

By stopping the throat (by Jâlandhara Bandha) the air is drawn in from the outside and carried down. Just as a snake struck with a stick becomes straight like a stick, in the same way, śakti (suṣumnâ) becomes straight at once. Then the Kuṇḍalini, becoming as it were dead, and,

leaving both the Idâ and the Pingalâ, enters the susumnâ (the middle passage). 11-12.

ततः शनैः शनैरेव रेचयेन्नैव वेगतः॥
महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः॥
इयं खलु महामुद्रा सहासिद्धैः प्रदर्शिता॥ १३॥
महाक्रेशादया देग्षाः क्षीयंते मरणादयः॥
महामुद्रां च तेनैव वदंति विबुधोत्तमाः॥१४॥

It should be expelled then, slowly only and not violently. For this very reason, the best of the wise men call it the Mahâ Mudrâ. This Mahâ Mudrâ has been propounded by great masters. 13.

Great evils and pains, like death, are destroyed by it, and for this reason wise men call it the Mahâ Mudrâ. 14.

चंद्रांगे तु समभ्यस्य सूर्यांगे पुनरभ्यसेत्॥ यावत्तुल्या भवेत्संख्या तता मुद्रां विसर्जयेत्॥ १५॥

Having practised with the left nostril, it should be practised with the right one; and, when the number on both sides becomes equal, then the mudrâ should be discontinued. 15.

निह पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः॥ अपि भुक्तं विषं घारं पीयूषमपि जीर्यति॥१६॥

There is nothing wholesome or injurious; for the practice of this mudrâ destroys the injurious effects of all the rasas (chemicals). Even the deadliest of poisons, if taken, acts like nectar. 16.

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरागमाः ॥ तस्य देाषाः क्षयं यांति महामुद्रां तु येाऽभ्यसेत् ॥ १७ ॥

Consumption, leprosy, prolapsus anii, colic, and the diseases due to indigestion,—all these irregularities are removed by the practice of this Mahâ Mudrâ. 17.

कथितेयं महामुद्रा महासिद्धिकरा नृणाम् ॥ गोपनीया प्रयत्नेन न देया यस्यकस्यचित् ॥ १८॥

This Mahâ Mudrâ has been described as the giver of great success (Siddhi) to men. It should be kept secret by every effort, and not revealed to any and everyone. 18.

ग्रथ महाबंधः॥ पार्ष्णिं वामस्य पादस्य यानिस्थाने नियाजयेत्॥ वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा॥ १९॥

The Mahâ Bandha.

Press the left heel to the perineum and place the right foot on the left thigh. 19.

पूरियत्वा तता वायुं हृदये चुबुकं हृढम् ॥ निष्पीड्य वायुमाकुं च्य मनामध्ये नियाजयेत् ॥ २०॥

Fill in the air, keeping the chin firm against the chest, and, having pressed the air, the mind should be fixed on the middle of the eyebrows or in the susumna (the spine). 20.

धारियत्वा यथाशक्ति रेचयेदनिलं शनैः॥ सव्यांगे तु समभ्यस्य दक्षांगे पुनरभ्यसेत्॥ २१॥

Having kept it confined so long as possible, it should be expelled slowly. Having practised on the left side, it should be practised on the right side. 21.

मतमत्र तु केषांचित्कंठबंधं विवर्जयेत्॥ राजदंतस्थजिव्हाया बंधः शस्तो भवेदिति॥ २२॥

Some are of opinion that the closing of throat is not necessary here, for keeping the tongue pressed against the roots of the upper teeth makes a good bandha (stop). 22.

ग्रयं तु सर्वनाडीनामूर्ध्वं गतिनिरोधकः॥ ग्रयं खलु महाबंधा महासिद्धिप्रदायकः॥ २३॥

This stops the upward motion of all the Nâdîs. Verily this Mahâ Bandha is the giver of great Siddhis. 23.

कालपाशमहाबंधविमाचनविचक्षगः॥ त्रिवेगीसंगमं धत्ते केदारं प्रापयेन्मनः॥ २४॥

This Mahâ Bandha is the most skilful means for cutting away the snares of death. It brings about the conjunction of the Trivenî (Idâ, Pingalâ and Suṣumnâ) and carries the mind to Kedâr (the space between the eyebrows, which is the seat of Siva). 24.

रूपलावण्यसंपन्ना यथा स्त्री पुरुषं विना ॥ महामुद्रामहाबंधा निष्फला वेधवर्जिता ॥ २५ ॥

As beauty and loveliness, do not avail a woman without husband, so the Mahâ Mudrâ and the Mahâ-Bandha are useless without the Mahâ Vedha. 25.

ग्रथ महावेधः॥ महाबंधस्थिता यागी कृत्वा पूरकमेकधीः॥ वायूनां गतिमावृत्य निभृतं कंठमुद्रया॥ २६॥

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The Maha Vedha.

Sitting with Mahâ Bandha, the Yogî should fill in the air and keep his mind collected. The movements of the Vâyus (Prâṇa and Apâna) should be stopped by closing the throat.) 26.

समहस्तयुगो भूमै। स्फिचै। संताडयेच्छनैः॥ पुटद्वयमतिक्रम्य वायुः स्फुरित मध्यगः॥ २७॥

Resting both the hands equally on the ground, he should raise himself a little and strike his buttocks against the ground gently. The air, leaving both the passages (Idâ and Pingalâ), starts into the middle one. 27.

सामसूर्याग्निसंबंधा जायते चामृताय वै॥ मृतावस्था समुत्पन्ना तता वायुं विरेचयेत्॥ २८॥

The union of the Idâ and the Pingalâ is effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Idâ and the Pingalâ) (i.e., when it has been kept confined), then it should be expelled. 28.

महावेधेाऽयमभ्यासान्महासिद्धिप्रदायकः॥ वलीपलितवेपन्नः सेव्यते साधकीत्तमैः॥ २९॥

The practice of this Mahâ Vedha, the giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is practised by the best masters. 29.

एतत्र्यं महागुद्धं जरामृत्युविनाशनम् ॥ विद्वविद्वकरं चैव द्याणिमादिगुणप्रदम् ॥ ३०॥

These three are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Animâ, etc. 30.

ग्रष्टधा कियते चैव यामे यामे दिने दिने ॥ पुण्यसंभारसंधायि पापाधिभदुरं सदा ॥ सम्यक्शिक्षावतामेवं स्वल्पं प्रथमसाधनम् ॥ ३१ ॥

They should be practised in 8 ways, daily and hourly. They increase collection of good actions and lessen the evil ones. People, instructed well, should begin their practice, little by little, first. 31.

ग्रथ खेचरी॥

कपालकुहरे जिह्ना प्रविष्टा विपरीतगा ॥ भूवारंतर्गता दृष्टिमुद्रा भवति खेचरी ॥ ३२॥

The Khechari.

The Khechari Mudrâ is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle of the eyebrows. 32.

छेदनचालनदेाहैः कलां क्रमेण वर्धयेत्तावत् ॥ सा यावद्भूमध्यं स्पृशति तदा खेचरीसिद्धिः ॥ ३३ ॥

To accomplish this, the tongue is lengthened by cutting the frænum linguæ, moving, and pulling it. When it can touch the space between the eyebrows, then Khechari can be accomplished. 33.

स्तुहीपत्रनिमं रास्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् ॥ समादाय ततस्तेन राममात्रं समुच्छिनेत् ॥ ३४॥

Taking a sharp, smooth, and clean instrument, of the shape of a cactus leaf, the frænum of the tongue should be cut a little (as much as a hair's thickness), at a time. 34.

ततः सैंधवपथ्याभ्यां चूिश्ताभ्यां प्रकर्षयेत्॥ पुनः सप्तदिने प्राप्ते राममात्रं समुच्छिनेत्॥ ३५॥

Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth. 35.

एवं क्रमेण षण्मासं नित्यं युक्तः समाचरेत् ॥ षण्मासाद्रसनामूलशिलाबंधः प्रणश्यति ॥ ३६॥

One should go on doing thus, regularly for six months. At the end of six months, the frænum of the tongue will be completely cut. 36.

कलां पराड़ मुखीं कृत्वा त्रिपथे परियाजयेत् ॥ सा भवेत्वेचरी मुद्रा व्योमचक्रं तदुच्यते ॥ ३७॥

Turning the tongue upwards, it is fixed on the three ways (esophagus, windpipe and palate.) Thus it makes the Khechari Mudrâ, and is called the Vyoma Chakra. 37.

रसना मूर्ध्वगां कृत्वा क्षणार्धमिप तिष्ठति ॥ विषैविमु च्यते यागी व्याधिमृत्युजरादिभिः॥ ३८॥

The Yogî who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc. 38.

न रोगो मरणं तंद्रा न निद्रा न क्षुधा तृषा॥ न च मूर्च्छा भवेत्तस्य या मुद्रां वेत्ति खेचरीम्॥ ३९॥

He who knows the Khechari Mudrâ is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning. 39.

पीड्यते न स रागेण लिप्यते न च कर्मणा ॥ बाध्यते न स कालेन या मुद्रां वेत्ति खेचरीम् ॥ ४० ॥

He who knows the Khechari Mudrâ, is not troubled by diseases, is not stained with karmas, and is not snared by time. 40.

चित्तं चरित खे यसाज्जिह्वा चरित खे गता॥ तेनैषा खेचरी नाम मुद्रा सिद्धैर्निरूपिता॥ ४१॥

The Siddhas have devised this Khechari Mudrâ from the fact that the mind and the tongue reach âkâsa by its practice. 41.

खेचर्या मुद्रितं येन विवरं लंबिकोर्ध्वतः॥ न तस्य क्षरते बिंदुः कामिन्याश्लेषितस्यच॥ ४२॥

If the hole behind the palate be stopped with Khechari by turning the tongue upwards, then bindu cannot leave its place even if a woman were embraced. 42.

ऊर्ध्वजिह्नः स्थिरा भूत्वा सामपानं कराति यः॥ मासार्धेन न संदेहा मृत्युं जयति यागवित्॥ ४३॥

If the Yogî drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 15 days. 43.

नित्यं सामकलापूर्णं शरीरे यस्य यागिनः॥ तक्षकेणापि दृष्टस्य विषं तस्य न सर्पति॥ ४४॥

If the Yogî, whose body is full of Somarasa (juice), were bitten by Takshaka (snake), its poison cannot permeate his body. 44.

इंधनानि यथा विह्नस्तैलवित्तं च दीपकः॥ तथा सोमकलापूर्णं देही देहं न मुंचित ॥ ४५॥

As fire is inseparably connected with the wood and light is connected with the wick and oil, so does the soul not leave the body full of nectar exuding from the Soma. 45.

Note.—Soma (Chandra) is described later on located in the thousand-petalled lotus in the human brain, and is the same as is seen on Sivas' head in pictures, and from which a sort of juice exudes. It is the retaining of this exudation which makes one immortal.

गोमांसं भक्षयेन्नित्यं पिबेदमरवारुणीम् ॥ कुळीनं तमहं मन्ये इतरे कुळघातकाः ॥ ४६॥

Those who eat the flesh of the cow and drink the immortal liquor daily, are regarded by me men of noble family. Others are but a disgrace to their families. 46.

Note.—कृतार्थी पितरी तेन धन्यो देशः कुलं च तत्। जायते योगवान्यत्र दत्तमक्षय्यतां वजेत्॥ हृष्टः संभाषितः स्पृष्टः पुंप्रकृत्या विवेकवान्। भवकोटि शतापातं पुनाति वृजिनं नृणाम्॥ ब्रह्मवैवर्त्तं

Translation: Fortunate are the parents and blessed is the country and the family where a Yogî is born. Anything given to such a Yogî, becomes immortal. One, who discriminates between Puruṣa and Prakṛiti, purges the sins of a million incarnations, by seeing, speaking, and touching such men (i.e., Yogî.)

गृहश्वानां सहस्रेण वानप्रश्वशतेनच । व्रह्मचारिसहस्रेण योगाभ्यासी विशिष्यते ॥ ब्रह्मांड़े

A Yogî far exceeds a thousand householders, a hundred vânaprasthas, and a thousand Brahmacharîs.

राजयोगस्य महातम्यं केविजानातितत्वतः। तज्ज्ञानीवसतैयत्र सदेशोपुण्यभाजनम्॥ दर्शनाद्चेनादस्य त्रिसप्तकुळ संयुताः। ग्रज्ञामुक्तिपदंयान्ति किं पुनस्तत्परायणाः॥ ग्रंतयोगं बहियोगं या जानातिविशेषतः त्वया मयाप्यसावंद्यः शेषैवंद्यस्तु कापुनः॥ राजयाग, कूम्भेपुराणे

एक कालं द्विकालं वा त्रिकालं नित्यमेववा । ये युञ्जतेमहायागं विश्वे यास्ते महेश्वराः॥

Who can know the reality of the Râja Yoga? That country is very sacred where resides a man who knows it. By seeing and honouring him, generations of ignorant men get moksa, what to speak of those who are actually engaged in it. He who knows internal and external yoga, deserves adoration from you and me, what if he is adored by the rest of mankind!

Those who engage in the great yoga, once, twice or thrice daily, are to be known as masters of great wealth (maheshwaras) or Lords.

गोराब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ॥ गोभांसभक्षणं तत्तु महापातकनाशनम्॥ ४७॥

The word it means tongue; eating it is thrusting it in the gullet which destroys great sins. 47.

जिह्वाप्रवेशसंभूतवि्हनोत्पादितः खलु ॥ चंद्रात्स्रवित यः सारः स स्यादमरवारुणी ॥ ४८ ॥

Immortal liquor is the nectar exuding from the moon (Chandra situated on the left side of the space between the eyebrows). It is produced by the fire which is generated by thrusting the tongue. 48.

चुंबंती यदि लंबिकाग्रमिनशं जिह्वारसस्पंदिनी ॥
सक्षारा कटुकाम्लदुग्धसदृशी मध्वाज्यतुल्या तथा ॥
व्याधीनां हरणं जरांतकरणं शस्त्रागमोदीरणं
तस्य स्यादमरत्वमष्टगुणितं सिद्धांगनाकर्षणम् ॥ ४९ ॥

If the tongue can touch with its end the hole from which falls the rasa (juice) which is saltish, bitter, sour, milky and similar to ghee and

honey, one can drive away disease, destroy old age, can evade an attack of arms, become immortal in eight ways and can attract fairies. 49.

मूर्झः षे। डरापत्रपद्मगिलतं प्राणादवाप्तं हठादूर्व्वात्यो रसनां नियम्य विवरे शक्तिं परां चिंतयन् ॥ उत्कल्लोलकलाजलं च विमलं धारामयं यः पिवेन्निर्व्याधिः स मृणालकामलवपुर्योगी चिरं जीवति ॥ ५०॥

He who drinks the clear stream of liquor of the moon (soma) falling from the brain to the sixteen-petalled lotus (in the heart), obtained by means of Prâṇa, by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (Kuṇḍalinî), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogî lives a very long life. 50.

यत्प्रालेयं प्रहितसुषिरं मेरुमूर्धां तरस्थं ॥ तस्मिंस्तत्वं प्रवदित सुधीस्तन्मुखं निम्नगानाम् ॥ चंद्रात्सारः स्रवित वपुषस्तेन मृत्युर्नराणां ॥ तद्बन्नीयात्सुकरणमथा नान्यथा कार्यसिद्धः ॥ ५१ ॥

On the top of the Merû (vertebral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise, whose intellect is not overpowered by Raja and Tama guṇas, but in whom Satwa guṇa is predominant, say there is the (universal spirit) âtma in it. It is the source of the down-going Idâ, Pingalâ and Suṣumnâ Nâdîs, which are the Ganges, the Yamuna and the Sarasvati. From that Chandra is shed the essence of the body which causes death of men. It should, therefore, be stopped from shedding. This (Khechari Mudrâ) is a very good instrument for this purpose. There is no other means of achieving this end. 51.

सुषिरं ज्ञानजनकं पंचस्रोतः समन्वितम् ॥ तिष्ठते खेचरी मुद्रा तिसम् शून्ये निरंजने ॥ ५२ ॥

This hole is the generator of knowledge and is the source of the five streams (Idâ, Pingalâ, &c.). In that colorless vacuum, Khecharî Mudrâ should be established. 52.

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी॥ एका देवा निरालंब एकाधस्था मनान्मनी॥ ५३॥

There is only one seed germinating the whole universe from it; and there is only one Mudrâ, called Khecharî. There is only one deva (god) without any one's support, and there is one condition called Manonmani. 53.

अधोगतिमपानं वा ऊर्ध्वगं कुरुते बलात् आकुं चनेन तं प्राहुमू लबंधं हि योगिनः॥ ६१॥

The Apâna, naturally inclining downward, is made to go up by force. This Mûla Bandha is spoken of by Yogîs as done by contracting the anus. 61.

गुदं पाष्ण्या तु संपीडा वायुमाकुं चयेद् बलात्॥ वारंवारं यथा चोर्ध्वं समायाति समीरणः॥ ६२॥

Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up. 62.

प्राणापाना नादिबंदू मूलबंधेन चैकताम्॥ गत्वा यागस्य संसिद्धिं गच्छता नात्र संशयः॥ ६३॥

Pràna, Apâna, Nâda and Bindu uniting into one in this way, give success in Yoga, undoubtedly. 63.

अपानप्राणयारैक्यं क्षया मूत्रपुरीषयाः॥ युवा भवति वृद्धोऽपि सततं मूळबंधनात्॥ ६४॥

By the purification of Prâṇa, and Apâna, urine and excrements decrease. Even an old man becomes young by constantly practising Mûla Bandha. 64.

अपाने ऊर्ध्वगे जाते प्रयाते विह्न मडलम् ॥ तदाऽनलिशेखा दीर्घा जायते वायुनाऽहता ॥ ६५॥

Going up, the Apâna enters the zone of fire, i.e., the stomach. The flame of fire struck by the air is thereby lengthened. 65.

Note.—देहमध्ये शिखिस्थानं तप्तजाम्बूनदप्रभम् । त्रिकोर्णतु मनुष्याणां चतुरस्रं चतुष्पदाम् ॥ मण्डलं तु पतंगानां सत्यमेतद्व्रवीमि ते । तन्मध्येतु शिखातन्वी सदा तिष्ठति पावके ॥ याज्ञवल्क्ये—

In the centre of the body is the seat of fire, like heated gold.

In men it is triangular, in quadrupeds square, in birds circular. There is a long thin flame in this fire.

It is gastric fire.

ततो याते। वन्ह्यपाना प्राणमुज्णस्वरूपकम्। तेनात्यंतप्रदीप्तस्तु ज्वलना देहजस्तथा॥ ६६॥

These, fire and Apâna, go to the naturally hot Prâna, which, becoming inflamed thereby, causes burning sensation in the body. 66.

तेन कुं डिलिनी सुप्ता संतप्ता संप्रबुध्यते । दंडाहता भुजंगीव निश्वस्य ऋजुतां वजेत् ॥ ६७ ॥

The Kundalinî, which has been sleeping all this time, becomes well heated by this means and awakens well. It becomes straight like a serpent, struck dead with a stick. 67.

बिलं प्रविष्टेव ततो ब्रह्मनाड्यंतरं व्रजेत् । तसान्नित्यं मूलबंधः कर्तव्यो यागिभिः सदा ॥ ६८ ॥

It enters the Brahma Nâdî, just as a serpent enters its hole. Therefore, the Yogî should always practise this Mûla Bandha. 68.

ग्रथ जालंधरबंधः॥

कंठमाकुंच्य हृदये स्थापयेचिबुकं हृहम्। बंधा जालंधराख्योऽयं जरामृत्युविनाशकः॥ ६९॥

The Jâlandhara Bandha.

Contract the throat and press the chin firmly against the chest. This is called Jalandhara Bandha, which destroys old age and death. 69.

बध्नाति हि शिराजालमधागामि नभाजलम् । तता जालंधरा बंधः कंठदुःखाघनाशनः ॥ ७०॥

It stops the opening (hole) of the group of the Nâdîs, through which the juice from the sky (from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jâlandhara Bandha—the destroyer of a host of diseases of the throat. 70.

जालंधरे कृते बंधे कंठसंकीचलक्षणे । न पीयूषं पतत्यग्नौ न च वायुः प्रकुप्यति ॥ ७१ ॥

In Jalandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Sûrya situated in the navel), and the air is not disturbed. 71.

कठसंकाचनेनेव हे नाड्यो स्तंभयेदृहम् । मध्यचक्रमिदं इ यं षाडशाधारबंधनम् ॥ ७२ ॥

The two Nâdîs should be stopped firmly by contracting the throat. This is called the middle circuit or centre (Madhya Chakra), and it stops the 16 âdhâras (i.e., vital parts). 72.

Note.— ग्रंगुष्ठ गुल्फ जानूरु सीवनी लिंगनाभयः । हृद्ग्रीवा कंठदेशरच लंबिका नासिका तथा ॥ भूमध्यं च ललाटं च मूर्घाच ब्रह्मरंध्रकम् । एतेहि षोडशाधाराः कथिता योगिपुंगवैः ॥

The sixteen vital parts mentioned by renowned Yogîs are the (1) thumbs, (2) ankles, (3) knees, (4) thighs, (5) the prepuce, (6) organs of generation, (17) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the Brahma randhra.

मूलस्थानं समाकुं च्य उड्डीयानं तु कारयेत्॥ इडां च पिंगलां बध्वा वाहयेत्पिश्चमे पथि॥ ७३॥

By drawing up the mûlasthâna (anus,) Uddiyâna Bandha should be performed. The flow of the air should be directed to the Suṣumnâ, by closing the Idâ and the Pingalâ. 73.

अनेनैव विधानेन प्रयाति पवना लयम् । तता न जायते मृत्युर्जरारोगादिकं तथा ॥ ७४ ॥

The Prâna becomes calm and latent by this means, and thus there is no death, old age, disease, etc. 74.

बंधत्रयमिदं श्रेष्ठं महासिद्धैश्च सेवितम्। सर्वेषां हठतंत्राणां साधनं यागिना विदुः॥ ७५॥

These three Bandhas are the best of all and have been practised by the masters. Of all the means of success in the Hatha Yoga, they are known to the Yogîs as the chief ones. 75.

यित्कंचित्स्रवते चंद्रादमृतं दिव्यरूपिणः। तत्सर्वं यसते सूर्यस्तेन पिंडो जरायुतः॥ ७६॥

The whole of the nectar, possessing divine qualities, which exudes from the Soma (Chandra) is devoured by the Sûrya; and, owing to this, the body becomes old. 76.

तत्रास्ति करणं दिव्यं सूर्यस्य मुखवंचनम् । गुरूपदेशता क्षेयं न तु शास्त्रार्थकोटिभिः॥ ७७॥

To remedy this, the opening of the Sûrya is avoided by excellent means. It is to be learnt best by instructions from a guru; but not by even a million discussions. 77.

ग्रथ विपरीतकरणी॥

ऊर्ध्वं नाभेरधस्ताले। रूर्धं भानुरधः शशी। करणी विपरीताख्या गुरुवाक्येन लभ्यते॥ ७८॥

The Viparîta Karanî.

Above the navel and below the palate respectively, are the Sûrya and the Chandra. The exercise, called the Viparîta Karani, is learnt from the guru's instructions. 78.

नित्यमभ्यासयुक्तस्य जठाराग्निविवर्धिनी। ग्राहारा बहुलस्तस्य संपाद्यः साधकस्य च॥ ग्रल्पाहारा यदि भवेदग्निदहित तत्क्षणात्॥ ७९॥

This exercise increases the appetite; and, therefore, one who practises it, should obtain a good supply of food. If the food be scanty, it will burn him at once. 79.

ग्रधःशिराश्चोर्ध्वपादः क्षणं स्यात्प्रथमे दिने ॥ क्षणाच किंचिदधिकमभ्यसेच दिने दिने ॥ ८०॥

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily. 80.

विलतं पिलतं चैव षगमासोध्वं न दृश्यते ॥ याममत्रं तु या नित्यमभ्यसेत्स तु कालजित् ॥ ८१ ॥

After six months, the wrinkles and grey hair are not seen. He who practises it daily, even for two hours, conquers death. 81.

ग्रथ वज्रोली॥

स्वेच्छ्या वर्तमाने।ऽपि यागोक्तैर्नियमैर्विना । वज्रोलीं या विजानाति स यागी सिद्धिभाजनम् ॥ ८२ ॥

The Vajrolî.

Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajrolî, deserves success and is a Yogî. 82.

तत्रवस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्य चित्। क्षीरं चैकं द्वितीयं तु नारी च वशवर्तिनी ॥ ८३॥

Two things are necessary for this, and these are difficult to get for the ordinary people—(1) milk and (2) a woman behaving, as desired. 83.

मेहनेन शनैः सम्यगुर्ध्वाकुं चनमभ्यसेत् ॥ पुरुषाऽप्यथवा नारी वज्रोलीसिद्धिमाप्रयात् ॥ ८४ ॥

By practising to draw in the bindu, discharged during cohabitation, whether one be a man or a woman, one obtains success in the practice of Vajrolî. 84.

यत्नतः शस्तनालेन फूत्कारं वज्रकंदरे। शनैः शनैः प्रकुर्वात वायुसंचारकारणात्॥ ८५॥

By means of a pipe, one should blow air slowly into the passage in the male organ. 85.

नारीभगे पतद्बिंदुमभ्यासेनोर्ध्वमाहरेत्। चिलतं च निजं बिंदुमूर्ध्वमाकृष्य रक्षयेत्॥ ८६॥

By practice, the discharged bindu is drawn out. One can draw back and preserve one's own discharged bindu. 86.

एवं संरक्षयेद् बिंदुं मृत्युं जयित यागिवित् । मरणं बिंदुपातेन जीवनं बिंदुधारणात् ॥ ८७ ॥

The Yogî who can protect his bindu thus, overcomes death; because death comes by discharging bindu, and life is prolonged by its preservation. 87.

सुगंधा यागिना देहे जायते बिंदुधाणात् । यावद् बिंदुः स्थिरा देहे तावत्कालभयं कुतः ॥ ८८ ॥ By preserving bindu, the body of the Yogî emits a pleasing smell. There is no fear of death, so long as the bindu is well-established in the body. 88.

चित्तायतं नृणां शुक्रं शुक्रायत्तं च जीवितम्। तस्माच्छुकं मनश्चैव रक्षणीयं प्रयत्नतः॥ ८९॥

The bindu of men is under the control of the mind, and life is dependent on the bindu. Hence, mind and bindu should be protected by all means. 89.

ग्रथ सहजोिल ॥

सहजोलिचामरोलिर्वज्रोल्या भेद एकतः। जलेषु भस्म निक्षिप्य दुग्धगोमयसंभवम्॥ ९०॥

The Sahajolî.

Sahajolî and Amarolî are only the different kinds of Vajrolî. Ashes from burnt up cowdung should be mixed with water. 90.

वज्रोलीमैथुनादृर्ध्वं स्त्रीपुंसोः स्वांगलेपनम् ॥ ग्रासीनयोः सुखेनैव मुक्तव्यापयोः क्षणात् ॥ ९१ ॥

. Being free from the exercise of Vajrolî, man and woman should both rub it on their bodies. 91.

सहजोलिरियं प्रोक्ता श्रद्धेया योगिभिः सदा ॥ ग्रयं शुभकारो योगो भागयुक्तोऽपि मुक्तिदः ॥ ९२ ॥

This is called Sahajolî, and should be relied on by Yogîs. It does good and gives mokṣa. 92.

ग्रयं योगः पुण्यवतां धीराणां तत्वदर्शिनाम् ॥ निर्मत्सराणां सिध्येत न तु मत्सरशालिनाम् ॥ ९३॥

This Yoga is achieved by courageous wise men, who are free from sloth, and cannot be accomplished by the slothful. 93.

ग्रथामरोली ॥

पित्तोल्वणत्वात्प्रथमांबुधारां विहाय निःसारतयांत्यधारा । निषेव्यते शीतलमध्यधारा कापालिके खंडमतेऽमरोली ॥ ९४ ॥

The Amarolî.

In the doctrine of the sect of the Kâpâlikas, the Amarolî is the drinking of the mid stream; leaving the 1st, as it is a mixture of too much bile and the last, which is useless. 94.

ग्रमरीं यः पिबेन्नित्यं नस्यं कुर्वन् दिने दिने ॥ वज्रोलीमभ्यसेत्सम्यगमरोलीति कथ्यते ॥ ९५ ॥

He who drinks Amarî, snuffs it daily, and practices Vajrolî, is called practising Amarolî. 95.

ग्रभ्यासान्निःसृता चांद्रीं विभूत्या सह मिश्रयेत्॥ धारयेदुत्तमांगेषु दिव्यदृष्टिः प्रजायते॥ ९६॥

The bindu discharged in the practice of Vajroli should be mixed with ashes, and the rubbing it on the best parts of the body gives divine sight. 96.

ग्रथ राक्तिचालनं॥

कुटिलांगी कुंडिलिनी भुजंगी राक्तिरीश्वरी । कुंडल्यरुंधती चैते राब्दाः पर्यायवाचकाः ॥ ९७॥

The Śakti châlana.

Kutilângî (crooked-bodied), Kundalinî, Bhujangî (a she-serpent) Sakti, Ishwarî, Kundalî, Arundhatî,—all these words are synonymous. 97.

उद्घाटयेत्कपाटं तु यथा कुंचिकया हठात्॥ कुंडिलन्या तथा योगी मोक्षद्वारं विभेदयेत्॥ ९८॥

As a door is opened with a key, so the Yogî opens the door of mukti by opening Kuṇḍalinî by means of Hatha yoga. 98.

येन मार्गेण गंतव्यं ब्रह्मस्थानं निरामयम् ॥ मुखेनाच्छाद्य तद्वारं प्रसुप्ता परमेश्वरी॥ ९९॥

The Parameswari (Kuṇḍalini) sleeps, covering the hole of the passage by which one can go to the seat of Brahma which is free from pains. 99.

कंदोर्ध्वं कुंडली शक्तिः सुप्ता मोक्षाय योगिनाम्॥ बंधनाय च मूढानां यस्तां वेत्ति स योगवित्॥ १००॥

Kuṇḍalî Sakti sleeps on the bulb, for the purpose of giving mokṣa to Yogîs and bondage to the ignorant. He who knows it, knows Yoga. 100.

कुंडली कुटिलाकारा सर्पवत्परिकीर्तिता ॥ सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः ॥ १०१ ॥

Kuṇḍalî is of a bent shape, and has been described to be like a serpent. He who has moved that Sakti is no doubt Mukta (released from bondage). 101.

गंगायमुनयार्मध्ये बालरंडा तपस्विनी ॥ बलात्कारेण गृह्णीयात्तद्विष्णाः परमं पदम् ॥ १०१॥ Youngster Tapaswini (a she-ascetic), lying between the Ganges and the Yamuni, (Idi and Pingala) should be caught hold of by force, to get the highest position. 102.

इडा भगवती गंगा पिंगला यमुना नदी ॥ इडापिंगलयोर्मध्ये बालरंडा च कुंडली ॥ १०३॥

Idâ is called goddess Ganges, Pingalâ goddess Yamunâ. In the middle of the Idâ and the Pingalâ is the infant widow, Kuṇḍalî. 103.

पुच्छे प्रगृह्य भुजगों सुप्तामुंब्दोधयेच ताम्॥ निद्रां विहाय सा राक्तिरूर्ध्वमुक्तिष्ठते हठात्॥ १०४॥

This sleeping she-serpent should be awakened by catching hold of her tail. By the force of Hatha, the Sakti leaves her sleep, and starts upwards. 104.

ग्रवस्थिता चैव फणावती सा प्रातश्च सायं प्रहरार्धमात्रम् ॥ प्रपूर्य सूर्यात्परिधानयुक्त्या प्रगृह्य नित्यं परिचालनीया ॥ १०५ ॥

This she-serpent is situated in Mûlâdhâr. She should be caught and moved daily, morning and evening, for $\frac{1}{2}$ a prahar ($1\frac{1}{2}$ hours), by filling with air through Pingalâ by the Paridhana method. 105.

अर्ध्वं वितस्तिमात्रं तु विस्तारं चतुरंगुलम् ॥ मृदुलं धवलं प्रोक्तं वेष्टितांबरलक्षणम् ॥ १०६॥

The bulb is above the anus, a vitasti (12 angulas) long, and measures 4 angulas (3 inches) in extent and is soft and white, and appears as if a folded cloth. 106.

सित वज्रासने पादै। कराभ्यां धारयेद्दृ ढम्॥ गुल्फदेशसमीपे च कंदं तत्र प्रपीडयेत्॥ १०७॥

Keeping the feet in Vajra-âsana (Padma-âsana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed. 107.

वज्रासने स्थितो योगी चालियत्वा च कुंडलीम्॥ कुर्यादनंतरं भस्त्रां कुंडलीमाशु बेाधयेत्॥ १०८॥

The Yogî, sitting with Vajra-âsana and having moved Kuṇḍalì, should perfom Bhastrikâ to awaken the Kuṇḍalî soon. 108.

भानाराकुं चनं कुर्यात्कुं डलीं चालयेत्ततः॥ मृत्युवक्त्रगतस्यापि तस्य मृत्युभयं कुतः॥१०९॥

Bhânu (Sûrya, near the navel) should be contracted (by contracting the navel) which will move the Kuṇḍalî. There is no fear for him who does so, even if he has entered the mouth of death. 109.

मुहूर्तद्वयपर्यतं निर्भयं चालनादसो ॥ ऊर्ध्वमाकृष्यते किंचित्सुषुम्नायां समुद्रता ॥ ११० ॥

By moving this, for two muhûrtas, it is drawn up a little by entering the Suṣumnâ (spinal column). 110.

तेन कुंडिलिनी तस्याः सुषुम्नाया मुखं ध्रुवम् ॥ जहाति तस्मात्प्राणाऽयं सुषुम्नां व्रजित स्वतः ॥ १११ ॥

By this Kuaṇḍlinî leaves the entrance of the Suṣumna at once, and the Praṇa enters it of itself. 111.

तस्मात्संचालयेन्नित्यं सुखसुप्तामरुं धतीम् ॥ तस्याः संचालनेनैव यागी रोगैः प्रमुच्यते ॥ ११२ ॥

Therefore, this comfortably sleeping Arundhati should always be moved; for by so doing the Yogi gets rid of diseases. 112.

येन संचालिता राक्तिः स योगी सिद्धिभाजनम्॥ किमत्र बहुनोक्तेन कालं जयित लीलया॥ ११३॥

The Yogî, who has been able to move the Sakti deserves success. It is useless to say more, suffice it to say that he conquers death playfully. 113.

ब्रह्म चर्यरतस्यैव नित्यं हितमिताशिनः ॥ मंडलाद् श्यते सिद्धिः कुंडल्यभ्यासयोगिनः ॥ ११४ ॥

The Yogî observing Brahmacharya (continence) and always eating sparingly, gets success within 40 days by practice with the Kuṇḍalinî. 114.

कुंडलीं चालियत्वा तु भस्त्रां कुर्याद्विशेषतः॥ एवमभ्यसतो नित्यं यमिना यमभीः कुतः॥ ११५॥

After moving the Kuṇḍalî, plenty of Bhastrâ should be performed. By such practice, he has no fear from the god of death. 115.

द्वासप्ततिसहस्राणां नाडीनां मलशोधने । कुतः प्रक्षालनापायः कुंडल्यभ्यसनादृते ॥ ११६॥

There is no other way, but the practice of the Kundalî, for washing away the impurities of 72,000 Nâdîs. 116.

इयं तु मध्यमा नाडी हढोभ्यासेन यागिनाम्। ग्रासनप्राणसंयाममुद्राभिः सरला भवेत्॥ ११७॥

This middle Nâdî becomes straight by steady practice of postures; Prânâyâma and Mudrâs of Yogis. 117.

अभ्यासे तु विनिद्राणां मना धृत्वा समाधिना। रुद्राणी वा यदा मुद्रा भद्रां सिद्धिं प्रयच्छति॥ ११८॥ Those whose sleep has decreased by practice and mind has become calm by samadhi, get beneficial accomplishments by Sambhavî and other Mudrâs. 118.

राजयागं विना पृथ्वी राजयागं विना निशा। राजयागं विना मुद्रा विचित्रापि न शोभते॥ ११९॥

Without Râja Yoga, this earth, the night, and the Mudrâs, be they howsoever wonderful, do not appear beautiful. 119.

Note.—Raja Yoga==âsana. Earth=steadiness, calmness. Night=Kumbhaka; cessations of the activity of the Prâna, just as King's officials cease moving at night. Hence night means absence of motion, i.e., Kumbhaka.

भारतस्य विधिं सर्वं मनायुक्तं समभ्यसेत्। इतरत्र न कर्तव्या मनावृक्तिर्मनीषिणा॥ १२०॥

All the practices relating to the air should be performed with concentrated mind. A wise man should not allow his mind to wander away.—
120.

इति मुद्रा दश प्रोक्ता ग्रादिनाथेन शंभुना। एकैका तासु यमिनां महासिद्धिप्रदायिनी॥ १२१॥

These are the Mudrâs, as explained by Adinâtha (Siva). Every one of them is the giver of great accomplishments to the practiser. 121.

उपदेशं हि मुद्राणां येा दत्ते सांप्रदायिकम् । स एव श्रीगुरुः स्वामी साक्षादीश्वर एव सः ॥ १२२ ॥

He is really the guru and to be considered as Isvara in human form who teaches the Mudrâs as handed down from guru to guru. 122.

तस्य वाक्यपरा भूत्वा मुद्राभ्यासे समाहितः। ग्राणिमादिगुणैः सार्धं लभते कालवंचनम्॥ १२३॥

Engaging in practice, by putting faith in his words, one gets the Siddhis of Animâ, etc., as also evades death. 123.

इति हठप्रदीपिकायां तृतीयापदेशः॥३॥

End of chapter III, on the Exposition of the Mudras.

CHAPTER IV.

On Samādhi.

चतुर्थोपदेशः।

नमः शिवाय गुरवेनादि बंदुकलात्मने । निरंजनपदं याति नित्यं यत्र परायणः ॥ १ ॥

Salutation to the Gurû, the dispenser of happiness to all, appearing as Nâda, Vindû and Kalâ. One who is devoted to Him, obtains the highest bliss. 1.

ग्रथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ॥ मृत्युघ्नं च सुखे।पायं ब्रह्मानंदकरं परम् ॥ २ ॥

Now I will describe a regular method of attaining to Samâdhi, which destroys death, is the means for obtaining happiness, and gives the Brahmânanda. 2.

राजयागसमाधिश्च उन्मनी च मनान्मनी।
ग्रमरत्वं लयस्तत्वं शून्याशून्यं परं पदम् ॥ ३॥
ग्रमनस्कं तथा द्वैतं निरालंबं निरंजनम्।
जीवन्मुक्तिश्च सहजा तुर्या चेत्येकवाचकाः॥ ४॥

Râja Yogı, Samîdhi, Unmanî, Manonmanî, Amaratwa, Laya, Tatwa, Śûnya, Asûnya, Parama Pada, Amanaska, Adwaitama, Nirâlamba, Niranjana, Jîwana Mukti, Sahajâ, Turyâ, are all synonymons. 3-4.

सिलले सैंघवं यद्वत्साम्यं भजित यागतः। तथात्ममनसारैक्यं समाधिरभिधीयते॥५॥

As salt being dissolved in water becomes one with it, so when Atmâ and mind become one, it is called Samâdhi. 5.

यदा संक्षीयते प्राणा मानसं च प्रकीयते। तदा समरसत्वं च समाधिरभिधीयते॥ ६॥

When the Prâna becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samâdhi. 6.

तत्समं च द्वयारैक्यं जीवात्मपरमात्मनाः। प्रनष्टसर्वसंकल्पः समाधिः सोऽभिधीयते॥ ७॥

This equality and oneness of the self and the ultra self, when all Samkalpas cease to exist, is called Samadhi. 7.

राजयागस्य माहात्म्यं का वा जानाति तत्त्वतः। श्रानं मुक्तिः स्थितिः सिद्धिगु रुवाक्ये न लभ्यते॥ ८॥

Or, who can know the true greatness of the Râja Yoga. Knowledge, mukti, condition, and Siddhîs can be learnt by instructions from a gurû alone. 8.

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् । दुर्लभा सहजावस्था सद्गुराः करुणां विना ॥ ९॥

Indifference to worldly enjoyments is very difficult to obtain, and equally difficult is the knowledge of the Realities to obtain. It is very difficult to get the condition of Samâdhi, without the favour of a true guru. 9.

विविधैरासनैः कुंभैविचित्रैः करणैरपि । प्रबुद्धायां महाशक्तौ प्राणः शून्ये प्रकीयते ॥ १०॥

By means of various postures and different Kumbhakas, when the great power (Kuṇḍalî) awakens, then the Prâṇa becomes absorbed in Sûnya (Samâdhi). 10.

उत्पन्नराक्तिबेाधस्य त्यक्तनिःरोषकर्मगाः । यागिनः सहजावस्था स्वयमेव प्रजायते ॥ ११ ॥

The Yogî whose sakti has awakened, and who has renounced all actions, attains to the condition of Samâdhi, without any effort. 11.

सुषुम्नावाहिनि प्राणे शून्ये विश्वति मानसे । तदा सर्वाणि कर्माणि निर्मू लयति योगवित् ॥ १२ ॥

When the Prâṇa flows in the Susumnâ, and the mind has entered sûnya, then the Yogî is free from the effects of Karmas. 12.

ग्रमराय नमस्तुभ्यं सोऽपिकालस्त्वया जितः । पतितं वदने यस्य जगदेतचराचरम् ॥१३॥

O Immortal one (that is, the yogî who has attained to the condition of Samâdhi), I salute thee! Even death itself, into whose mouth the whole of this movable and immovable world has fallen, has been conquered by thee. 13.

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे । तदामरोळी वज्रोळी सहजोळी प्रजायते ॥ १४ ॥

Amarolî, Vajrolî and Sahjolî are accomplished when the mind becomes calm and Prâṇa has entered the middle channel. 14.

श्नानं कुता मनिस संभवतीह तावत् प्राणाऽपिजीवित मना म्नियते न यावत्। प्राणो मना द्वयमिदं विलयं नयेद्यो-मोक्षं स गच्छित नरा न कथंचिदन्यः॥ १५॥

How can it be possible to get knowledge, so long as the Prâna is living and the mind has not died? No one else can get mokṣa, except one who can make one's Prâṇa and mind latent. 15.

ज्ञात्वा सुषुम्नासद्भेदं कृत्वा वायुं च मध्यगम् ॥ स्थित्वा सदैव सुस्थाने ब्रह्मरंभ्रे निरोधयेत् ॥ १६ ॥

Always living in a good locality and having known the secret of the Suṣumnâ, which has a middle course, and making the Vâyu move in it, (the Yogî) should restrain the Vâyu in the Brahma randhra. 16.

सूर्याचंद्रमसा धत्तः कालं रात्रिंदिवात्मकम् ॥ भाक्त्री सुषुम्ना कालस्य गुह्यमेतदुदाहृतम्॥ १७॥

Time, in the form of night and day, is made by the sun and the moon. That the Suṣumnâ devours this time (death) even, is a great secret. 17.

द्वासप्ततिसहस्राणि नाडीद्वाराणि पंजरे ॥ सुषुम्ना शांभवी शक्तिः शेषास्त्वेव निरर्थकाः ॥ १८॥

In this body there are 72,000 openings of Nâdîs; of these, the Suṣumnâ, which has the Sâmbhavî Sakti in it, is the only important one, the rest are useless. 18.

वायुः परिचिते। यसादग्निना सह कुग्डलीम् ॥ बेाधयित्वा सुषुम्नायां प्रविशेदनिरोधतः ॥ १९॥

The Vâyu should be made to enter the Suṣumnâ without restraint by him who has practised the control of breathing and has awakened the Kuṇḍali by the (gastric) fire. 19

सुषुम्ना वाहिनि प्राणे सिद्धात्येव मनोन्मनी ॥ ग्रन्यथा त्वितराभ्यासाः प्रयासायैव योगिनाम् ॥ २० ॥

The Prâṇa, flowing through the Suṣumnâ, brings about the condition of manonmaṇî; other practices are simply futile for the Yogî. 20.

पवना बध्यते येन मनस्तेनैव बध्यते ॥ मनश्च बध्यते येन पवनस्तेन बध्यते ॥ २१ ॥

By whom the breathing has been controlled, by him the activities of the mind also have been controlled; and, conversely, by whom the activities of the mind have been controlled, by him the breathing also has been controlled. 21.

हेतुद्वयं तु चित्तस्य वासना च समीरणः॥ तयाविनष्ट एकस्मिन्तौ द्वाविप विनश्यतः॥ २२॥

There are two causes of the activities of the mind: (1) Vâsanâ (desires) and (2) the respiration (the Prâna). Of these, the destruction of the one is the destruction of both. 22.

मना यत्र विलीयेत प्वनस्तत्र लीयते ॥ पवना लीयते यत्र मनस्तत्र विलीयते ॥ २३ ॥

Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prâna is restrained. 23.

दुग्धांबुवत्संमिलिता बुभाै ता तुल्यिक्रयामानस मारुताहि ॥ यता मरुत्तत्रमनःप्रवृत्तिर्यता मनस्तत्र मरुत्प्रवृत्तिः॥ २४॥

Both the mind and the breath are united together, like milk and water; and both of them are equal in their activities. Mind begins its activities where there is the breath, and the Parâna begins its activities where there is the mind. 24.

तत्रैकनाशादपरस्य नाश एकप्रवृत्तेरपरप्रवृत्तिः ॥ ग्रध्वस्तयाश्चेद्रियवर्गवृत्तिःप्रध्वस्तयार्मोक्षपदस्य सिद्धिः॥ २५॥

By the suspension of the one, therefore, comes the suspension of the other, and by the operations of the one are brought about the operations of the other. When they are present, the Indriyas (the senses) remain engaged in their proper functions, and when they become latent then there is mokṣa. 25.

रसस्य मनसङ्चैव चंचलत्वं स्वभावतः॥ रसा बद्धो मना बद्धं किन्न सिद्ध्यति भूतले॥ २६॥

By nature, Mercury and mind are unsteady: there is nothing in the world which cannot be accomplished when these are made steady. 26.

मूच्छि तोहरते व्याधीन्मृता जीवयति स्वयम्॥ बद्धः खेचरतां धत्ते रसा वायुश्च पार्वति॥ २७॥

O Pârvati! Mercury and breathing, when made steady, destroy diseases and the dead himself comes to life (by their means). By their (proper) control, moving in the air is attained. 27.

मनः स्थैर्ये स्थिरा वायुस्तता बिंदुः स्थिरा भवेत्॥ बिंदुस्थैर्यात्सदा सत्वं पिंडस्थैयं प्रजायते॥ २८॥

The breathing is calmed when the mind becomes steady and calm; and hence the preservation of bindu. The preservation of this latter makes the satwa established in the body. 28.

इंद्रियाणां मना नाथा मनानाथस्तु मारुतः॥ मारुतस्यलयानाथः सलया नादमाश्रितः॥ २९॥

Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nâda. 29.

सोऽयमेवास्तु मोक्षाख्या मास्तु वापि मतांतरे॥ मनः प्राग्लये किचदानंदः संप्रवर्तते॥ ३०॥

This very laya is what is called mokea, or, being a sectarian, you may not call it mokes; but when the mind becomes absorbed, a sort of ecstacy is experienced. 30.

प्रनष्टश्वासनिश्वासः प्रध्वस्तविषयग्रहः ॥ निश्चेष्टो निर्विकारश्च लया जयति यागिनाम् ॥ ३१ ॥

By the suspension of respiration and the annihilation of the enjoyments of the senses, when the mind becomes devoid of all the activities and remains changeless, then the Yogî attains to the Laya Stage. 31.

उच्छिन्नसर्वसंकल्पाे निःशेषाशेषचेष्टितः ॥ स्वावगम्यो लयः काेऽपि जायते वागगाेचरः ॥ ३२ ॥

When all the thoughts and activities are destroyed, then the Laya Stage is produced, to describe which is beyond the power of speech, being known by self-experience alone. 32.

लया लय इति प्राहुः कीदृशं लयलक्षणम् ॥ ग्रपुनर्वासनात्थानालया विषयविस्मृतिः॥ ३३॥

They often speak of Laya, Laya; but what is meant by it?

Laya is simply the forgetting of the objects of senses when the Vâsanàs (desires) do not rise into existence again. 33.

ग्रथ शांभवी मुद्रा काकाम्यानि सामान्यक्रीका र

वेदशास्त्रपुराणानि सामान्यगणिका इव ॥ एकैव शांभवी मुद्रा गुप्ता कुलवधूरिव ॥ ३४ ॥

The Sâmbhavî Mudrâ.

The Vedas and the Sastras are like ordinary public women. Sâm-bhavî Mudrâ is the one, which is secluded like a respectable lady. 34.

ग्रंतर्रुक्ष्यं वहिद्दष्टिर्निमेषोन्मेषवर्जिता ॥ एषा सा शांभवी मुद्रा वेदशास्त्रेषु गोपिता ॥ ३५ ॥

Aiming at Brahman inwardly, while keeping the sight directed to the external objects, without blinking the eyes, is called the Sâmbhavî Mudrâ, hidden in the Vedas and the Sâstras. 35.

ग्रंतर्रक्ष्यविकीनचित्तपवना योगी यदा वर्तते, हष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि॥ मुद्रेयं खलु शांभवी भवति सा लब्धा प्रसादाद् गुरोः, शून्याशून्यविलक्षणं स्फुरति तत्तत्वं परं शांभवम्॥ ३६॥

When the Yogî remains inwardly attentive to the Brahman, keeping the mind and the Prâna absorbed, and the sight steady, as if seeing everything while in reality seeing nothing outside, below, or above, verily then it is called the Sâmbhavî Mudrâ, which is learnt by the favour of a guru. Whatever, wonderful, Sûnya or Asûnya is perceived, is to be regarded as the manifestation of that great Sambhû (Siva.) 36.

श्रीशांभव्याश्च खेचर्या ग्रवस्थाधामभेदतः॥ भवेचित्तलयानंदः शून्ये चित्सुखरूपिणि॥ ३७॥

The two states, the Śâmbhavî and the Khecharî, are different because of their seats (being the heart and the space between the eyebrows respectively); but both cause happiness, for the mind becomes absorbed in the Chita-sukha-Rupa-âtmana which is void. 37.

ग्रथानमनी ॥

तारे जातिषि संयोज्य किंचिदुन्नमयेद् भ्रुवै। ॥ पूर्वयागं मनायुं जन्नन्मनीकारकः क्षणात् ॥ ३८॥

 $The Unman \hat{\imath}.$

Fix the gaze on the light (seen on the tip of the nose) and raise the eyebrows a little, with the mind contemplating as before (in the Sambhavî Mudrâ, that is, inwardly thinking of Brahma, but apparently looking outside.) This will create the Unmanî avasthâ at once. 38.

केचिदागमजालेन केचिन्निगमसंकुलैः॥ केचित्तर्केण मुद्यांति नैव जानंति तारकम्॥ ३९॥

The Târaka.

Some are devoted to the Vedas, some to Nigama, while others are enwrapt in Logic, but none knows the value of this mudrâ, which enables one to cross the ocean of existence 39.

ग्रधींन्मीलितले।चनः स्थिरमना नासाग्रदत्तेक्षणः चद्रार्काविप लीनतामुपनयित्रस्पंदभावेन यः॥ ज्योतीरूपमशेषबीजमिखलं देदीप्यमानं परं तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम्॥ ४०॥

With steady calm mind and half closed eyes, fixed on the tip of the nose, stopping the Idâ and the Pingalâ without blinking, he who

can see the light which is the all, the seed, the entire brilliant, great Tatwama, approaches Him, who is the great object. What is the use of more talk? 40.

दिवा न पूजयेक्षिंगं रात्रौ चैव न पूजयेत्॥ सर्वदा पूजयेक्षिंगं दिवारात्रिनिरोधतः॥ ४१॥

One should not meditate on the Linga (i e., Atman) in the day (i e., while Sûrya or Pingalâ is working) or at night (when Idâ is working), but should always contemplate after restraining both. 41.

ग्रथ खेचरी॥

सव्यदक्षिणनाडिस्था मध्ये चरित मारुतः। तिष्ठते खेचरी मुद्रा तस्मिन् स्थानेन संशयः॥ ४२॥

The Khecharî.

When the air has ceased to move in the right and the left nostrils, and has begun to flow in the middle path, then the Khecharî Mudrâ can be accomplished there. There is no doubt of this. 42.

इडापिंगलयार्मध्ये शून्यं चैवानिलं ग्रसेत्॥ तिष्ठते खेचरी मुद्रा तत्र सत्यं पुनः पुनः॥ ४३॥

If the Prâṇa can be drawn into the Sûnya (Suṣumnâ), which is between the Idâ and the Pingalâ, and made motionless there, then the Khecharî Mudrâ can truly become steady there. 43.

सूर्याचंद्रमसोर्मध्ये निरालबांतरं पुनः ॥ संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी ॥ ४४ ॥

That Mudrâ is called Khecharî which is performed in the supportless space between the Sûrya and the Chandra (the Idâ and the Pingalâ) and called the Vyoma Chakra. 44.

सोमाद्यत्रोदिता धारा साक्षात्सा शिववल्लभा ॥ पूरयेदतुलां दिव्यां सुषुम्नां पश्चिमे मुखे ॥ ४५ ॥

The Khecharî which causes the stream to flow from the Chandra (Soma) is beloved of Siva. The incomparable divine Susumnâ should be closed by the tongue drawn back. 45.

पुरस्ताचैव पूर्येत निश्चिता खेचरी भवेत्। ग्रभ्यस्ता खेचरी मुद्राप्युन्मनी संप्रजाते॥ ४६॥

It can be closed from the front also (by stopping the movements of the Prâna), and then surely it becomes the Khecharî. By practice, this Khecharî leads to Unmanî. 46.

भुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते । ज्ञातव्यं तत्पदं तुर्यं तत्र काले। न विद्यते ॥ ४७॥

The seat of Siva is between the eyebrows, and the mind becomes absorbed there. This condition (in which the mind is thus absorbed) is known as Tûrya, and death has no access there. 47.

अभ्यसेत्खेचरीं तावद्यावत्स्याद्योगनिद्धितः। संप्राप्तयोगनिद्धस्य काला नास्ति कदाचन॥ ४८॥

The Khecharî should be practised till there is Yoga-nidrâ (Samâdhi). One who has induced Yoga-nidrâ, cannot fall a victim to death. 48.

निरालंबं मनः कृत्वा न किंचिदिप चिंतयेत्। सबाह्यभ्यंतरे व्याम्नि घटवत्तिष्ठति भ्रुवम्॥ ४९॥

Freeing the mind from all thoughts and thinking of nothing, one should sit firmly like a pot in the space (surrounded and filled with the ether). 49.

बाह्यवायुर्यथा लीनस्तथा मध्ये न संशयः। स्वस्थाने स्थिरतामेति पवना मनसा सह॥ ५०॥

As the air, in and out of the body, remains unmoved, so the breath with mind becomes steady in its place (i.e., in Brahma randhra). 50.

एवमभ्यसमानस्य वायुमार्गे दिवानिशम् । अभ्यासाज्जीर्यते वायुर्मनस्तत्रैव लीयते ॥ ५१ ॥

By thus practising, night and day, the breathing is brought under control, and, as the practice increases, the mind becomes calm and steady. 51.

त्रमृतैः प्लावयेहेद्देहमापादतलमस्तकम् । सिद्ध्यत्येव महाकाया महाबलपराक्रमः ॥ ५२ ॥ इति खेचरी ॥

By rubbing the body over with Amrita (exuding from the moon), from head to foot, one gets Mahâkâyâ, i.e., great strength and energy. 52.

End of the Khecharî.

शक्तिमध्ये मनः कृत्वा शक्तिं मानसमध्यगाम्। मनसा मन ग्रालेक्य धारयेत्परमं पदम्॥ ५३॥

Placing the mind into the Kundalini, and getting the latter into the mind, by looking upon the Buddhi (intellect) with mind (reflexively), the Param Pada (Brahma) should be obtained. 53.

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु। सर्वं च खमयं कृत्वा न किंचिदिप चिंतयेत्॥ ५४॥ Keep the âtmâ inside the Kha (Brahma) and place Brahma inside your âtmâ. Having made everything pervaded with Kha (Brahma), think of nothing else. 54.

ग्रंतः शून्यो बहिः शून्यः शून्यः कुंभ इवांबरे। ग्रंतः पूर्णो बहिः पूर्णः पूर्णः कुंभ इवार्णवे॥ ५५॥

One should become void in and void out, and void like a pot in the space. Full in and full outside, like a jar in the ocean. 55.

बाह्यचिंता न कर्तव्या तथैवांतरचिंतनम् । सर्वचिंतां परित्यज्य न किंचिदिप चिंतयेत्॥ ५६॥

He should be neither of his inside nor of outside world; and, leaving all thoughts, he should think of nothing. 56.

संकल्पमात्रकलनेव जगत्समग्रं॥ संकल्पमात्रकलनेव मनोविलासः। संकल्पमात्रमतिमृत्सृज निर्विकल्प॥ माश्रित्य निश्चयमवाप्नुहिराम शांतिम्॥ ५७॥

The whole of this world and all the schemes of the mind are but the creations of thought. Discarding these thoughts and taking leave of all conjectures, O Râma! obtain peace. 57.

कर्पू रमनले यद्वत्सेंधवं सिलले तथा। तथा संधीयमानं च मनस्तत्त्वे विलीयते॥ ५८॥

As camphor disappears in fire, and rock salt in water, so the mind united with the âtmâ loses its identity. 58.

ज्ञे यं सर्वे प्रतीतं च ज्ञानं च मन उच्यते । ज्ञानं ज्ञे यं समं नष्टं नान्यः पंथा द्वितीयकः ॥ ५९ ॥

When the knowable, and the knowledge, are both destroyed equally, then there is no second way (i.e., Duality is destroyed). 59.

मनोदृश्यमिदं सर्वं यत्किचित्सचराचरम्। मनसे। ह्युन्मनीभावदृद्वैतं नैवोपलभ्यते॥ ६०॥

All this movable and immovable world is mind. When the mind has attained to the unmanî avasthâ, there is no dwaita (from the absence of the working of the mind.) 60.

न्ने यवस्तु परित्यागाद्विलयं याति मानसम् । मनसो विलये जाते कैवल्यमविशष्यते ॥ ६१ ॥

Mind disappears by removing the knowable, and, on its disappearance, âtmâ only remains behind. 61.

एवं नानाविधापायाः सम्यक् स्वानुभवान्विताः। समाधिमार्गाः कथिताः पूर्वाचार्यमहात्मभिः॥ ६२॥

The high-souled Achâryas (Teachers) of yore gained experience in the various methods of Samâdhi themselves, and then they preached them to others. 62.

सुषुद्गायै कुंडिलन्यै सुधायै चंद्रजन्मने । मनोन्मन्यै नमस्तुभ्यं महारात्त्यै चिदात्मने ॥ ६३ ॥

Salutations to Thee, O Susumnâ, to Thee O Kuṇḍalinî, to Thee O Sudhâ, born of Chandra, to Thee O Manonmanî! to Thee O great power, energy and the intelligent spirit. 63.

अशक्यतत्त्वबोधानां मूढानामपि संमतम् । प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥ ६४ ॥

I will describe now the practice of anahata nada, as propounded by Goraksa Natha, for the benefit of those who are unable to understand the principles of knowledge--a method, which is liked by the ignorant also. 64

श्रीग्रादिनाथेन सपादकोटिलयप्रकाराः कथिता जयंति । नादानुसंधानकमेकमेव मन्यामहे मुख्यतमं लयानाम् ॥ ६५ ॥

Adinatha propounded $1\frac{1}{4}$ crore methods of trance, and they are all extant. Of these, the hearing of the anahata nada is the only one, the chief, in my opinion. 65.

मुक्तासने स्थिता यागी मुद्रां संघाय शांभवीम्। श्रृणयाद्दक्षिणे कर्णे नादमंतस्थमेकधीः ॥ ६६॥

Sitting with Mukta Asana and with the Sâmbhavî Mudrâ, the Yogî should hear the sound inside his right ear, with collected mind. 66.

श्रवणपुटनयनयुगलघाणमुखानां निरोधनं कार्यम् । शुद्धासुषुद्मासरणा स्फुटममलः श्रूयते नादः ॥ ६७॥

The ears, the eyes, the nose, and the mouth should be closed and then the clear sound is heard in the passage of the Susumna which has been cleansed of all its impurities. 67.

ग्रारंभरच घटरचेव तथा परिचयाऽपि च । निष्पत्तिः सर्वयागेषु स्यादवस्थाचतुष्टयम् ॥ ६८ ॥

In all the Yogas, there are four states: (1) ârambha or the preliminary, (2) Ghata, or the state of a jar, (3) Parichaya (known), (4) nispatti (consumate.) 68.

ग्रथारंभावस्था॥

ब्रह्मग्रंथेर्भवेद्धेदोत्द्यानंदः शून्यसंभवः।

विचित्रः क्वणको देहेऽनाहतः श्रूयते ध्वनि ॥ ६९ ॥

Ârambha Avasthâ.

When the Brahma granthi(in the heart) is pierced through by Prâṇâyâma, then a sort of happiness is experienced in the vacuum of the heart, and the anahat sounds, like various tinkling sounds of ornaments, are heard in the body. 69.

दिव्यदेहरच तेजस्वी दिव्यगंधस्त्वरागवान्। संपूर्णहृदयः शून्य ग्रारंभो यागवान् भवेत्॥ ७०॥

In the ârambha, a Yogî's body becomes divine, glowing, healthy, and emits a divine smell. The whole of his heart becomes void.

ग्रथ घटावस्था ॥

द्वितीयायां घटीकृत्य वायुभवति मध्यगः। हढासना भवेद्योगी श्वानी देवसमस्तदा ७१॥

The Ghata Avasthâ.

In the second stage, the airs are united into one and begin moving The Yogi's posture becomes firm, and he becomes in the middle channel. wise like a god. 71.

विष्णुप्रंथेस्तते। भेदात्परमानंदसूचकः। ग्रतिशुन्ये विमर्दश्च भेरीशब्दस्तथा भवेत्॥ ७२॥

By this means the Visnu knot (in the throat) is pierced which is indicated by highest pleasure experienced, and then the Bherî sound (like the beating of a kettle drum) is evolved in the vacuum in the throat.

ग्रथ परिचयावस्था॥ तृतीयायां तु विश्वेयां विहायामद्लभ्वनिः।

महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ ७३ ॥

The Parichaya Avasthâ.

In the third stage, the sound of a drum is known to arise in the Sûnya between the eyebrows, and then the Vâyu goes to the Mahâsûnya, which is the home of all the siddhîs. 73.

चित्तानंदं तदा जित्वा सहजाुनंदसंभवः। देषदुःखजराव्याधिक्षुधानिद्राविवर्जितः॥ ७४॥

Conquering, then, the pleasures of the mind, ecstacy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep. 74. A SOUTH THE TOTAL STREET OF THE STREET

रुद्रग्रंथिं यदा भित्वा शर्वपीठगताऽनिलः। निष्पत्तौ वैणवः शब्दः क्वणद्वीणाक्वणो भवेत्॥ ७५॥

When the Rudra granthi is pierced and the air enters the seat of the Lord (the space between the eyebrows), then the perfect sound like that of a flute is produced. 75.

एकीभूतं तदा चित्तं राजयागाभिधानकम् । सृष्टिसंहारकर्तासा योगीश्वरसमा भवेत्॥ ७६॥

The union of the mind and the sound is called the Râja-Yoga. The (real) Yogì becomes the creator and destroyer of the universe, like God. 76.

ग्रस्तु वा मास्तु वा मुक्तिरत्रैवाखंडितं सुखम्। लयोद्भवमिदं साख्यं राजयोगादवाप्यते॥ ७७॥

Perpetual Happiness is achieved by this; I do not care if the mukti be not attained. This happiness, resulting from absorption [in Brahma], is obtained by means of Râja-Yoga. 77.

राजयागमजानंतः केवलं हठकर्मिणः। एतानभ्यासिना मन्ये प्रयासफलवर्जितान्॥ ७८॥

Those who are ignorant of the Râja-Yoga and practise only the Hatha-Yoga, will, in my opinion, waste their energy fruitlessly. 78.

उन्मन्यवाप्तये शीघ्रं भ्रूष्यानं मम संमतम्। राजयागपदं प्राप्तं सुखापायाऽल्पचेतसाम्॥ सद्यः प्रत्ययसंधायी जायते नादजा लयः॥ ७९॥

Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the *Unmanî* state. For people of small intellect, it is a very easy method for obtaining perfection in the Râja-Yoga. The Laya produced by nâda, at once gives experience (of spiritual powers). 79.

नादानुसंधानसमाधिभाजां यागीश्वराणां हृदिवर्धमानम्। ग्रानंदमेकं वचसामगम्यं जानाति तं श्रीगुरुनाथ एक॥ ८०॥

The happiness which increases in the hearts of Yogiswaras, who have gained success in Samadhi by means of attention to the nada, is beyond description, and is known to Śri Gurû Natha alone. 80.

कर्णी पिधाय हस्ताभ्यां यं श्रिणाति ध्वनिं मुनिः। तत्र चित्तं स्थिरीकुर्याद्यावित्स्थरपदं वृजेत्॥८१॥ ग्रभ्यस्यमाना नादे।ऽयं बाह्यमावृणुते ध्वनिं मुनिः। तत्र चित्तं स्थिरीकुर्याद्यावित्स्थरपदं वृजेत्॥८१॥ The sound which a muni hears by closing his ears with his fingers, should be heard attentively, till the mind becomes steady in it. 81.

ग्रभ्यास्यमाना नादोऽयं बाह्यमावृगुते ध्वनिम्॥ पक्षाद्विक्षे पमाखिलं जित्वा यागी सुखी भवेत्॥ ८२॥

By practising with this nâda, all other external sounds are stopped. The Yogî becomes happy by overcoming all distractions within 15 days. 82.

श्रू यते प्रथमाभ्यासे नादा नानाविधा महान्। तताऽभ्यासे वर्धमाने श्रू यते सूक्ष्मकः॥८३॥

In the beginning, the sounds heard are of great variety and very loud; but, as the practice increases, they become more and more subtle. 83.

ग्रादै। जलधिजीमूतभेरीभर्भरसंभवाः। मध्ये मर्दलशंखात्था घंटाकाहलजास्तथा॥ ८४॥

In the first stage, the sounds are surging, thundering like the beating of kettle drums and jingling ones. In the intermediate stage, they are like those produced by conch, *Mridanga*, bells, &c. 84.

ग्रंते तु किंकिणीवंशवीणाभ्रमरिनःस्वनाः। इति नानाविधा नादाः श्रूयंते देहमध्यगाः ८५॥

In the last stage, the sounds resemble those from tinklets, flute, Vînâ, bee, &c. These various kinds of sounds are heard as being produced in the body. 85.

महति श्रू यमाणेऽपि मेघभेर्यादिके ध्वना । तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥ ८६॥

Though hearing loud sounds like those of thunder, kettle drums, etc., one should practise with the subtle sounds also. 86.

घनमुत्सुज्य वा सूक्ष्मे सूक्ष्ममुत्सुज्य वा घने। रममाणमपि क्षिप्तं मना नान्यत्र चालयेत्॥ ८७॥

Leaving the loudest, taking up the subtle one, and leaving the subtle one, taking up the loudest, thus practising, the distracted mind does not wander elsewhere. 87.

यत्रकुत्रापि वा नादे लगति प्रथमं मनः ॥ तत्रैव सुस्थिरीभूय तेन साध विलीयते ॥ ८८ ॥

Wherever the mind attaches itself first, it becomes steady there; and then it becomes absorbed in it. 88.

मकरंदं पिबन् भृंगो गंधं नापेक्षते यथा ॥ नादासक्तं तथा चित्तं विषयान्नहि कांक्षते ॥ ८९ ॥

Just as a bee, drinking sweet juice, does not care for the smell of the flower; so the mind, absorbed in the nada, does not desire the objects of enjoyment. 89.

मनामत्तगर्जेद्रस्य विषयाद्यानचारिणः॥ नियमने समर्थोऽयं निनादनिशितांकुशः॥ ९०॥

The mind, like an elephant habituated to wander in the garden of enjoyments, is capable of being controlled by the sharp goad of anahata nada. 90.

बद्धं तु नादबंधेन मनः संत्यक्तचापलम् ॥ प्रयाति सुतरां स्थैयं छिन्नपक्षः खगोः यथा ॥ ९१ ॥

The mind, captivated in the snare of nada, gives up all its activity; and, like a bird with clipped wings, becomes calm at once. 91.

सर्वचिंतां परित्यज्य सावधानेन चेतसा ॥ नाद पवानुसंधेया यागसाम्राज्यमिच्छता ॥ ९२ ॥

Those desirous of the kingdom of Yoga, should take up the practice of hearing the anahata nada, with mind collected and free from all cares. 92.

नादोंऽतरंगसारंगबंधने वागुरायते ॥ ग्रंतरंगकुरंगस्य वधे व्याधायतेऽपि च ॥ ९३॥

Nâda is the snare for catching the mind; and, when it is caught like a deer, it can be killed also like it. 93.

ग्रंतरंगस्य यमिना वाजिनः परिघायते ॥ नादोपास्तिरता नित्यमवधार्या हि योगिना ॥ ९४ ॥

Nâda is the bolt of the stable door for the horse (the minds of the Yogîs). A Yogî should determine to practise constantly in the hearing of the nâda sounds. 94.

बद्धं विमुक्तचांचर्ल्यं नादगंधकजारणात्॥ मनः पारदमाप्नोति निरालंबाख्यखेऽटनम्॥ ९५॥

Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nada, and then it roams like it in the supportless akasa or Brahma. 95.

नादश्रवणतः क्षिप्रमंतरंगभुजंगमः॥ विस्मृत्य सर्वमेकाग्रः कुत्रचिन्नहि धावृति॥ ९६॥

The mind is like a serpent, forgetting all its unsteadiness by hearing the nâda, it does not run away anywhere. 96.

काष्ठे प्रवर्तितो वन्हिः काष्ठेन सह शाम्यति ॥ नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ ९७॥

The fire, catching firewood, is extinguished along with it (after burning it up); and so the mind also, working with the nada, becomes latent along with it. 97.

घंटादिनादसक्तस्तब्धांतःकरणहरिणस्य ॥ प्रहरणमपि सुकरं शरसंधानप्रवीणश्चेत् ॥ ९८

The antahkarana (mind), like a deer, becomes absorbed and motionless on hearing the sound of bells, etc.; and then it is very easy for an expert archer to kill it. 98.

ग्रनाहतस्य शब्दस्य ध्वनियं उपलभ्यते ॥ ध्वनेरंतर्गतं ज्ञे यं ज्ञे यस्यांतर्गतं मनः ॥ मनस्तत्र लयं याति तद्विष्णोः परमंपदं ॥ ९९॥

The knowable interpenetrates the anahata sound which is heard, and the mind interpenetrates the knowable. The mind becomes absorbed there, which is the seat of the all-pervading, almighty Lord. 99.

तावदाकाशसंकल्पा यावच्छन्दः प्रवर्तते ॥ निःशन्दं तत्परं ब्रह्म परमात्मेति गीयते ॥ १००॥

So long as the sounds continue, there is the idea of akasa. When they disappear, then it is called Para Brahma, Paramatmana. 100.

यत्किंचिन्नादरूपेण श्रूयते शक्तिरेव सा ॥ यस्तत्त्वांतो निराकारः स एव परमेश्वरः ॥ १०१ ॥

Whatever is heard in the form of nâda, is the sakti (power). That which is formless, the final state of the Tatwas, is the Parameswara. 101.

सर्वे हठलयापाया राजयागस्य सिद्धये ॥ राजयागसमारूढः पुरुषः कालवंचकः ॥ १०२ ॥

All the methods of Hatha are meant for gaining success in the Raja-Yoga; for, the man, who is well-established in the Raja-Yoga, overcomes death. 102.

तत्त्वं बीजं हठः क्षेत्रमादासीन्यं जलं त्रिभिः॥ उन्मनी कल्पलिका सद्य एव प्रवर्तते॥ १०३॥

Tatwa is the seed, Hatha the field; and Indifference (Vairagya) the water. By the action of these three, the creeper Unmanî thrives very rapidly. 103.

सदा नादानुसंधानात् क्षीयंते पापसंचयाः॥ निरंजने विलीयेते निश्चितं चित्तमारुता ॥ १०४॥

All the accumulations of sins are destroyed by practising always with the nâda; and the mind and the airs do certainly become latent in the colorless (Paramâtmana). 104.

शंखदुंदुभिनादं च न शृणाति कदाचन॥ काष्ठवज्जायते देह उन्मन्यवस्थयाध्रुवम्॥ १०५॥

Such a one does not hear the noise of the conch and Dundubhi. Being in the Unmanî avasthâ, his body becomes like a piece of wood. 105.

सर्वावस्थाविनिम् कः सर्वचिंताविवर्जितः॥ मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः॥ १०६॥

There is no doubt, such a Yogî becomes free from all states, from all cares, and remains like one dead. 106.

खाद्यते न च कालेन बाध्यते न च कर्मणा ॥ साध्यते न स केनापि योगी युक्तः समाधिना ॥ १०७ ॥

He is not devoured by death, is not bound by his actions. The Yogî who is engaged in Samâdhi is overpowered by none. 107.

न गंधं नरसं रूपं न च स्पर्शं न निःस्वनम् ॥ नात्मानं न परं वैत्ति योगी युक्तः समाधिना ॥ १०८ ॥

The Yogî, engaged in Samâdhi, feels neither smell, taste, color, touch, sound, nor is conscious of his own self. 108.

चित्तं न सुप्तं नाजाग्रत्स्मृतिविस्मृतिवर्जितम् ॥ न चास्तमेति नादेति यस्यासा मुक्त एव सः॥ १०९ ॥

He whose mind is neither sleeping, waking, remembering, destitute of memory, disappearing nor appearing, is liberated. 109.

न विजानाति शीताष्यां न दुःखं न सुखं तथा॥

न मानं नापमानं च योगी युक्तः समाधिना ॥ ११० ॥

He feels neither heat, cold, pain, pleasure, respect nor disrespect. Such a Yogî is absorbed in Samâdhi. 110.

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ॥

निःश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ १११ ॥

He who, though awake, appears like one sleeping, and is without inspiration and expiration, is certainly free. 111.

ग्रवध्यः सर्वशस्त्राणामशक्यः सर्वदेहिनाम् ॥ ग्रग्राह्यो मंत्रयंत्राणां योगी युक्तः समाधिना ॥ ११२॥

The Yogî, engaged in Samâdhi, cannot be killed by any instrument, and is beyond the controlling power of beings. He is beyond the reach of incantations and charms. 112.

यावन्नैव प्रविश्वति चरन्मारुता मध्यमार्गे। यावद्बिंदुर्न भवति हढप्राणवातप्रबंधात्॥ यावद्ध्राने सहजसदृशं जायते नैव तत्त्वं॥ तावज्ज्ञानं वदित तिददं दंभिमध्याप्रलापः॥ ११३॥

As long as the Prâṇa does not enter and flow in the middle channel and the vindu does not become firm by the control of the movements of the Prâṇa; as long as the mind does not assume the form of Brahma without any effort in contemplation, so long all the talk of knowledge and wisdom is merely the nonsensical babbling of a mad man. 113.

इति हठप्रदीपिकायां समाधिलक्षणं नाम चतुर्थोपदेशः॥ ४॥

THE END.

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